AN APPEAL TO THE Impartial & Judicious READER.

TOUCHING

The Points in debate between the AUTHOR and Mr. *Joseph Hacon*; and their Debates in those Points.

OR,

A detection of the weakness, wriness, and many miscar-[illegible] the said Mr. *Hacon*, in his late Vindication of his *REVIEW*,

[illegible] *which is added in the close*,

Abn[illegible]on of the Grace of God to mankind, and [illegible]ous invitation to all men to embrace it.

[illegible] *John Horne*, Minister of *South-Lin* in *Norfolk*.

[illegible] va[illegible]rds have an end? Or what emboldneth thee that thou an-answeredst? Job 16. 2.

Suffer me that I may speak also, & after I have spoken, mock on. ch. 21. 3

Taste and see that the Lord is gracious. Blessed is the man that putteth his trust in him, Psal. 34. 8.

Expedita virtus veritatis paucis amat, multa mendacio erunt necessa-ri[illegible] Tertul. Advers. Marcionem. Lib. 2. Cap. 23.

Nihil tam Dignum Deo quam salus hominis. Id. Cap. 20.

Qui legeris biberis, nec amarum potio. Id. Advers. Gnost.

Ὁ προκαταγινώσκων, πρὶν ἀκοῦσαι σαφῶς
Οὗτος πονηρός ἐστι, πιστεύσας κακῶς. *Menand.*

[illegible] *LONDON*, Printed for the Author, 1662.

An Appeal
To the
Impartial & Judicious Readers
by
John Horne (1614-66)
London
1662.

Wing
H. 2791

ANTI
-QUAKER

RB 23 a. 9831

Omnipotenti Domino Jesu Christo, filio Dei Unigenito & Æterno,

Seq; suaq; omnia *D. D. C. Q. H. H.* Servorum suorum Minimus. *F. H.*

DEareſt Lord; I am thine, and thou art mine; make me more thine, be thou more mine. Oh what have I in thee! I have more in thee than I can fathom; for thou art infinite in all perfections; perfect wiſdom, perfect righteouſneß, perfect holineß, perfect freedom, perfect ſtrength, perfect power, perfect riches, perfect all things; eternally perfect, everlaſting ſatisfactions; who can ſet forth all thy praiſes? thou art an incomprehenſible portion; he that hath thee, can want no good thing, becauſe thou art all good things to him, his light, his life, his righteouſneß, his ſtrength and his ſalvation: All things are thine in heaven and earth, and all thine are theirs who are thine; for their welfare and happineß; they're in thy hand, and at thy diſpoſe, who art a God of love, of wiſdom, of infinite judgement and underſtanding. Oh happy portion! But what haſt thou in me Lord, a poor creature, an empty nothing, weakneß, infirmity and ſin. Yet ſuch as I am, I am thine, and it's my happineß that I am thine, or rather and much more, that thou art mine. I am thine, ſave me; thou art mine, ſatisfie me; and that I may be ſatisfied in and by thee, ſanctifie me to thee: Help me to leave my ſelf to, and with thee; go out of my ſelf and all creatures, to and after thee, and follow thee whitherſoever thou leadeſt me. Thou thy ſelf waſt led for me to the ſhearers, and to the ſhambles, and by thoſe things to eternal glory; if it be thy will to lead me that way thither, give me thy ſtrength and power to follow thee, and it will be well with me. Thine is the Kingdom, Power and Glory; thou canſt with-hold ſuch tryals from me, and thou canſt carry me through ſuch tryals, to the enjoyment of thy glory. Help me to devote my ſelf to thee, yeild up my ſelf to be diſpoſed by thee, not chuſing my own lot or portion, but letting thee chuſe and carve in all things for me. I have no ſuch acquaintance with any of the great ones of this world, that I ſhould write my ſelf theirs, and dedicate my labours to them. I bleß thee that I am a ſtranger to them. I have enough to content my ſoul in thee; they cannot add to thee, nor deſire I any thing from them to be added to me. My way lyes very fair and clear beſides them to thee. And they leſſe hinder me therein, than if I was engaged to them, and courted by them. Thou wert a ſtranger to them in this world; I find not thee in Herod's Hall, or Pilate's, or the High-prieſts Pallaces, but when they condemned and abuſed thee. Alas! theſe yet too commonly are they that being at eaſe in themſelves, contemn and hate thee, and priding themſelves in their worldly enjoyments, feel no need of thee, yea perſecute thee in thy poor members, whom while they decree unrighteous Decrees againſt, and vilifie and ſlay, they think they ſerve thee very acceptably. But oh that they knew thee, felt thy ſweetneſs, enjoy-

ed thy presence! then would they worship thee in spirit and truth, and not in outward empty formality onely. Lord open their eyes that they may see and know thee, thy truth and people, and not adore others instead of thee, hating the good, and loving the evil as they do too generally. The poor of this world hast thou chosen rich in faith, heirs of thy glory. Thy Spouse is not that painted Strumpet that rides in pomp, and is adored and defiled by the Kings of the Earth. She is another kind of thing that the world doth not see, because it sees not thee, nor knows thee. But thine do know thee, and are known of thee. Companion am I (Oh yet, make me more so!) to those that fear thee, and those that know and keep thy Testimonies: They were thy Companions while thou wert on the Earth, thy Mother, Brethren, Sisters, though mean in the eyes of men, and despised by the great Princes and Rabbies of those dayes, yea though they pretended a desire after thee, and love to thee; but when thou wast amongst them, they did not know thee, nor love either thee or those that loved thee. Let not me think any of them too mean to be my companions, that thou disdainest not to be thine. They are the truly noble persons that are so near a kin by spiritual and divine birth to thee; they are from above, as thou wert from above; they are the heirs of thy Kingdom, and shall inherit it with thee everlastingly. Oh thou infinite fulness, infinite sweetness, eternal excellency, flow thou in upon me by thy Light, Truth and holy Spirit; let them lead me to thee; let them fill me with thee: Accept I beseech thee my Dedication of my self and service to thee, and let it not be reputed a presumption in me. Thou givest me access to thee, leave to be humbly bold with thee; thou art meek and lowly, though thou beest most high and mighty; thou lovest and ownest, and disdainest not thy poorest creatures that crawl towards thee. None for Greatness, none for Goodness to be compared to thee; Thy arms are open to embrace, thy heart is open to love and delight in thy poor servants that are faithful to thee, and upright with thee. Lord make me so evermore towards thee, keep me in thy arms, lay me in thy bosom, let me be always nigh thee, with thee; and be thou always nigh, with and in me, manifesting thy self, thy love, thy fulness, thy glory to me, and strengthen me to glory in thee, and serve and glorifie thee perpetually. I am ashamed of my self, and my poor doings, they smell too much of flesh and self, too little of thee; and therefore there is the less in them to be liked by me. Accept and prosper thine own in them; pardon or burn up what in my writings is not thine, nor approved by thee: And oh discover thy Truth more clearly to me, and if thou pleasest by me, who desires to devote my self and service to thee. Everlasting King of Glory, everlasting praises to thee, my Portion everlastingly. Amen.

Mal. 3 1.

An Appeal to the judicious and impartial READER.

Sect. 1. IF what hath been already written by me and Mr. *Hacon*, were wholly in the ſame hands of judicious and induſtrious Readers, who could and would compare us, I might ſpare the labour of this Rejoinder, and leave my cauſe, as it is, to their judgement, without either mine own or their further trouble. For they may find true of his late Vindication, what *Pliny* writes of a certain *Bythinian* Orator, viz. *Reſpondit mihi plurimis verbis, pauciſſimis rebus.* That he hath anſwered me with many words to very few things, and in thoſe too, to little purpoſe. But becauſe it is, or may be otherwiſe, therefore for the help of the weaker, and eaſe of thoſe that are leſs at leiſure to compare us, I ſhall ſhew them the truth of that foregoing ſentence in him, and then commit it to their cenſure. I need not anſwer every particular, becauſe he hath catch't but at here and there a paſſage in mine, leaving the main of the Anſwers untoucht, and becauſe the charge of the Preſs forbids me to be voluminous: Yet I hope I ſhall leave nothing unanſwered that may ſeem of weight.

Epiſt. lib 5. *cap* 20.

Sect. 2. I ſhal not garniſh my Diſcourſe with Rhetorical flouriſhes, nor interlace it with pretty impertinent ſtories, inſtead of demonſtrati-

monſtrations to ſet it it off, but truſt to the power and cogency of the naked truth, *Quæ nihil erubeſcit niſi ſolummodo abſcondi*, which bluſhes not except to be hid with vails. Good Wine needs no ſuch Buſhes, nor a diſh of ſolid meat ſuch curious ſawces, or artificial kick-ſhaws, for ſound ſtomachs, as unwholſome food, or what wants ſubſtance doth to pleaſe the fancy of the Gueſt, becauſe it hath not what may fill his belly, or nouriſh his body. The fair *Aſpaſia* in *Ælian*, needed not theſe meretricious Arts and Methods to draw *Cyrus* his affection, that his other women were taught and practiſed, becauſe her natural beauty and virtuous modeſty were more powerful to that purpoſe. Nor needed the Apoſtle the excellency of ſpeech and wiſdom, to help to commend the teſtimony of God, becauſe the evidence and demonſtration of the Spirit ſufficed without them. If what I propoſe, be truth, let it evidence it ſelf; if falſe, it is pitty the Reader ſhould be cheated into the belief of it by any falſe colours.

Tertul. Adverſ. Valen in.cap. 2

Lib 12. Cap 1.

Sect. 3. In his Epiſtle, partly by intimation, and partly expreſly, he charges me '*with delivering things manifeſtly untrue, corrupt* '*and irrational; and that when they are found to be ſuch, I caſt about for* '*miſts and muffles to involve my ſelf in; and that any Anſwer, though* '*never ſo ſlighty, and evaſion, though never ſo frivolous, and argument,* '*though never ſo ſlender, ſerves my turn, ſo I can ſet it on with houting* '*and clamour: And that inſtead of anſwering his objections, and ma-* '*king good my own doctrine, I omit the chief ſtrength of his proofs, rea-* '*ſons or authority, and catching hold of ſome word, clauſe or expreſſion* '*that might without prejudice have been ſpared, upon that I ſpend my* '*time, and ſometimes my anger.* But the luck on't is, that when the Readers expect to find thoſe his heavy Charges made good in ſome few inſtances, he vaniſhes into the ſmoak of an impertinent tale or ſtory, to tickle his fancy with.

Now what Mr. *Hacon* hath not done, nor could in mine, I ſhall (God aſſiſting) demonſtrate to be true in his own Writings, and ſo that he hath drawn an exact picture of himſelf, upon which he falſly hath writ my Name; and then ſhew his aberrations, impertinencies and falſhoods in the reſt, (if I may call them without offence as they are, which are ſo many, that I could wiſh for his

own

own credit, as well as for my ease, that he had writ *Finis* where he began his title, or rather where he began before; and observed that counsel *Prov.* 17. 14. to have left off strife before he had medled with it: it was he that did with the Eagles properly ἄρχειν ἀδίκων, begin injuriously; my part with the Swans was, & is but ἐμαυτὸν ἀμύνεσθαι, to defend my self; indeed had he brought any proofs or evidences or of his peremptory condemnations intimated and expressed in his former beginning, he might have had some good colour, as he hath done in this, to tax me we with walking after the same method in part: But seeing his condemnatory sentence went so before, that its proofs and evidences never followed after, he must excuse me if I acquit my self of the guilt of that also; which I shall do also in this, by shewing how truly his foresaid charges of me reflect upon himself; which I now shall do in what follows.

Ælian, Lib. 1. Cap. 14.

CHAP. I.

How Mr. Hacon *shifts from evident convictions of falshood, exemplified* Chap. 7, 10, 25. *and with what slender Answers, and frivolous evasions.*

Sect. 1. IN his 7*th.* Exception toucing the Law, I convicted him of divers notorious falshoods; see now how instead of confessing his faults therein, he casts about for mysts and muffles to involve himself in. 1. To that that I denied the Law to be a rule of Life, he saies, "*I am not the first that hath spoken contradictions, nor "the last that confutes an Adversary out of his own words.* *Ans.* So then my words had some contradiction in them, or else this is a myst, muffle, or frivolous evasion. If *I* contradicted my self, I did both affirm it and deny it in the same respect; for that's to contradict. Now *I* challenge him to prove that *I* denied it. He says, "*I assigned five uses of it, and to be a Rule of Life was none of them.* *Ans.* 1. Be it that *I* had omitted it; yet to omit a thing, and to deny it, are not the same; not to say a thing, and to say that thing is not, are very different. 2. How did *I* omit that, and yet affirm it? for if *I* affirmed it not, then I could not contradict my self if I had

had denied it. Sure I said it intimately by his own confession, though not *in terminis*; and to say a thing intimately, and to deny it, are very different. He says, "*I said it not directly, and every one could not gather it from my words. Anſ.* Then I said it indirectly it seems, and so as some might, and he himself did gather it from what J said; that was not to deny it yet, no more than *Moſes* not saying *in terminis*, the dead shall be raised, was a denial of the resurrection, which he intimately and indirecty said in what Christ argued it out of, though few could gather it thence, as Christ did.

Sect. 2. I shewed him how he falsified in charging me from my open door to have faulted Ministers for teaching duties to them that wanted Principles to perform them rightly, and so, that the Law must not be a Rule to persons unconverted neither, and so to none. Now instead of confessing his wrong, he onely repeats and commits it over again, yea a second and third time, p. 76. without either answer or further proof, viz. "'*That I faulted Mini-*'*sters for being Teachers of the Law to them that are not well principled* '*for duties* See his falshood again! I said not so, nor to that purpose; but I faulted those that talkt of duties to those not principled, without declaring to them that which should rightly principle them. Now is it the same thing to fault a man simply for preaching duty, and to fault him for not doing it as he ought? is the reiterating a slander, a vindicating a mans self not to have slandered? Or is it not a myst, muffle, frivolous evasion, or worse?

Sect. 3. He abused me in saying I gave a *Supersedeas* to the ten Commandments; J shew'd it him, and that J gave no more *Supersedeas* to them in what J said, than he that should say in writing after *Tullies* or *Quintilians* stile, a man observes all the Rules of Grammer and Rhetorick, gives a *Supersedeas* to all those Rules. He repeats my saying, that in acting faith and love, J do observe all the Commandments, and then glosses again upon it thus; '*That* '*its as much as if I had said I need not observe them otherwise then by acting faith and ove*; which yet is injurious; for J said not onely J act them in acting faith and love, but J observe them too, that is, have an eye to them, for that is observation, and J expresly shewed how in my former Answer, Chap. 8. p 42. *Position* 4. his talking then "*of one that hath attained* Tullies *or* Quintilians *stile, that he*

may

'may lay aside and neglect all Grammer Rules, and of observing the 'ten Commandments, as Cicero observed the rules of Rhetorick, who 'was a rule to Rhetorick, are aberrations, muffles, &c. For I neither talked of any man's having so attained to faith and love, as one may attain *Tully's* or *Quintillian's* stile, that is, to any such perfection in this life (though I believe if any did so*, God would never fault him for not making more use of the Law, as to himself at least, then perfectly to act them) nor said I any thing of *Tully's* observing the Rules of Rhetorick, though I believe there were both Grammer and Rhetorick Rules before *Cicero*, and that he observed them too, though through their imperfection he outstrip them, so as we cannot do the Law.

* *Uli quis à spiritu suo impulsus sponte facit & libentianimo, ibi non est opus externo admonitore & stimulo,* ὁ μηδὲν ἀδίκων μηδενὸς δεῖται νόμου. Zanch *in* Eph. 2.

Sect. 4. For his nests of falshoods about my holding the Moral Law now to us a cruel School-Master; he hath these muffles instead of confessing his evil in them. 1. 'That its an ordinary mi-'stake of others that recede from the Antinomians more than I, and so he had no reason to leave me out. *Ans* Judge Reader, had he reason to say more of me, than he could justifie? Was that a good reason to speak falsly of me? And is this a good come off to add more abuses to his former, by implying that I border too nearly upon the *Antinomians*, without any proof of it? Indeed he tells me of *my Antinomian spots breaking out*, p. 156. because to the *Quakers* urging *Psal.* 119. 1. to prove that some are personally perfect without sin here. I said, Christ is the Way, and I grant some undefiled and compleat in him. Now where is the *Antinomianism* in that saying? Is it in saying Christ is the way? *Then Christ was one*, they be his words, *John* 14. 6. or in saying there be some comp'eat in Christ? then *Paul* was one, for he says so in *Col.* 2. 10. Or in my interpreting the sayings of the Old-Testament, or rather of the Prophets, by Christ's and his Apostles? Who are better interpreters of them? Or who doth not use to interpret their sayings by them? Is not *perfect in Christ Jesus*, Col. 1. 28. a good interpretation of *perfect in the way*, Psal. 119. 1.? Or can there be a better? Is there any perfect in the Law of Works? judge Reader.

der. 2. *That I hold not long in that mind, he finds me another*, p. 83. because I said *the Apostles did not bring men into servitude as* Moses *did formerly, but to son-ship.* Now what says that to the falshoods above-disclaimed? not one word; but he says, *I make an opposition between servitude and son-ship, whereas it should be between manhood and minority of age, if I had continued in that mind.* *Ans.* I do continue in that mind, and yet justifie my opposition; for the Apostle makes it so, though he spake of the Law being their School-Master in the former ages, and rather of the Ceremonial, than the Moral; see *Gal.* 4. 1, 2, 5, 6 7. For what though the believers in the times before, were sons, yet they differed nothing from servants, and Christ (I trow) redeemed them from servitude, and from their Tutors and Governors, that they might receive the adoption of sons: So that instead of recanting his abuses, he makes them worse. *Moses* Law made sons as servants, the Apostles makes servants to be sons.

Cum essemus parvuli sub Elementis hu us mundi serviebamus i.e Lex dominabatur nobis premebat nos tanquam servos. Luth. *in Gal.* 4. 1, 2

Sect. 5 Again in Chap. 10. he suspected a dark insinuation of a dangerous conception of God's having done for us all that he could. I shewed the groundlesness of that suspition: Now how comes he off here? Sure with horrible muffles and mistakes of what I said in that Chapter. For he saies I say therein, 'That it 'wil pose all men to say what he could have done more; as if I ca- 'red not what I say, so I revile and contradict; that I speak as if 'God could do no more than he hath done for man's salvation; 'that I give an imperfect enumeration of the means and helps 'that God hath afforded to salvation; that he hath given his Son 'to death, raised him, and glorified him; and there stay, and tell 'them that there is no more that could be done; that I omit the 'internal means, and mention only the external and most remote 'means, Christ's death and rising again. Now Reader see whence and how false all this is. What I said, was this, That all my instruinstructions to seek the Lord, imply, that I think God can do no more than he hath done, though what he could have done more for our Redemption, and for providing salvation for us, then to have given his onely Son to death for us, and raise and glorifie him.

him as he hath done, I ſuppoſe muſt poſe all men to ſay. See Reader, I ſaid not, God can do no more than he hath done for man's ſalvation, or that the death, reſurrection and glorifying of Chriſt, are all the means of ſalvation that God affords; but I ſpake onely of man's Redemption, and the providing ſalvation for him, not of his bringing men to enjoy that ſalvation; for which I acknowledged all along in my Catechiſm, other means, both outward and inward. Know then Reader, and know it for thine own good, that we ſay with the Scriptures, that God hath by the death of his Son ranſomed and redeemed all men from under the ſentence that lay upon them, into the gracious Lordſhip and diſpoſe of Chriſt, ſo as they may be ſaved by him, and hath prepared ſalvation for us all in him, in glorifying him through his ſufferings for us, even all things pertaining to our ſalvation, as forgiveneſs of our ſins, and his holy Spirit, by which he is fitted and ready to enlighten, regenerate, ſanctifie and ſave us; but to the obtaining of that ſalvation, he requires that we look to him, and be ſaved; ſeek him while he may be found, and call upon him while nigh at hand; and whoſo do ſo in truth, in this day of Grace, ſhall ſurely find him to work all the work of God in them. Therefore in the belief thereof do thou ſeek him, and content not thy ſelf with any gifts from him, without him, but ſeek to have himſelf all to thee, and to do all in thee, in thy attending to, and believing on him. True, there is a Redemption by his Grace and Spirit paſſing upon the ſpirits and bodies of them that believe, included in what thou art to ſeek for; but it's clear by the contexture of what I ſpake, that I meant not of that Redemption in my ſpeech above-mentioned, but of what conduced to the preparation of ſalvation for us. See this diſtinction of the preparation and participation of ſalvation, clearly implied in *Prov.* 9. 2, 3, 4, 5, 6. *Matth.* 22. 4. and the preparation perfect before the invitation, much more before the participation. What he ſayes then, p. 104. and from 115. to 122. and are meer extravagancies, though I might note his boldneſs with God, p. 120, 121. in telling what could have been done in his Vinyard, more than he did; and his error in ſaying, that

Rom. 14. 9.

'all he did was but external means and helps exhibited to a visi-
'ble, National constituted Church, as Doctrine, Sacraments,
'Prophets, Pastors, &c. but no Spirit thought of that had pow-
er and virtue to effect any thing required, contrary to *Neh.*9.20,
30. *Isa.*63.10,11. *Zech.*7.12. and putting this answer into their
mouth, *Lord, thou gavest us no internal means, without which all the external were to no purpose.*

Sect. 6. Again in Chap. 25. though he more fairly passes by many a discovered falshood and abuse that I noted in that Chapter, not mentioning, much less confessing them; yet in what he takes notice of, he shamefully shuffles and evades, adding more absurd abuses to his former, representing it as my usual Doctrine that we should not gather God's love to us by Faith, obedience, new frames, &c. a phrase or manner of speaking ambiguous and deceitful, and such as I never made use of, though it is true in it self with respect to the first perception of his love, which is the spring of faith, obedience, and new frames; but his speech carries it to his love indifinitely in any acts of it; and to my explication of my mind, in which he gives this unreasonable answer, That *he will believe it to have some truth, or at least some reason in it, when he shall believe that there ever was any Christian that did search into his own heart, and seek there for good desires and affections, to the intent he might thence conclude and know assuredly, that Jesus Christ dyed for all men in the world.* Or when I can shew him whoever taught any Christian so to do, as if I had to any such purpose explicated my self. Oh wilful myst and muffle! my saying was, That men may not so well know the remedy to be for themselves (not for all men in the world) by looking into their own hearts, as by the Word of God, which sayes it is for all. This he see and read, and knew to be my meaning, and yet grosly turns it into quite another nonsensical thing, which he again intimately charges on me, p. 216. and in spite of my declaration of my self, otherwise says, that *this was the reigning Disease, the Doctrine against which I framed my Antidotes, viz. that a Christian from the fruits of his sanctification in his thoughts, words and works, and especially from the frame and disposition of his heart, may gather the love of God, and the benefits of Christ's death for his glorification; and that I cannot endure any such difference as that there be a seal of Gods Spirit set upon those that are his in this life;*

life; and that I *think him a Phariſee that is not as other men are, but gives thanks that he is better than others, better than this Malefactor, and Traytor, or Publican: This is that poyſon that needs the Antidote.* *Anſ.* Reader, Judge if Forgery and Slander be any good anſwers; or what ſhould I ſay to ſuch a man, except as 2 *Theſſ.* 3.1,2. *From ſuch unreaſonable men good Lord deliver us?* And for thy own uſe underſtand, that I ſay and hold, 1. That the firſt perception of the love of God to us, as that he ſent his Son for us, and Chriſt dyed for us, is not by or from works of righteouſneſs that we have done, or do, though many we may do appearingly before it, as the Apoſtle did, who yet ſayes not that by them he perceived the love of God, or was ſaved, *Tit.* 3.4,5. 2. That the perception of the love of God to us (as before) goes before any right work of righteouſneſs, or ſanctification in us, and is the true ſpring of them, *Tit.* 2.11,12. & 3.4,5. But then (*3dly*) after the love of God in the gift of Chriſt is diſcovered and perceived, we are to take heed that we ſo receive it, as to be filled with righteous frames and affections, and works by it, otherwiſe we receive it in vain. And *4thly*, we may, and are to examine our ſelves, whether we ſo receive the Grace and Love perceived; and that is properly to be known by what it effects in us. And ſo (*5thly*,) we may gather or aſſure our hearts of God's further love to us, that he owns and will bleſs us, partly from the perception of the efficacies of Gods love in us. But (*6thly*,) many are gull'd with conceits of their being ſanctified by falſe marks; and generally men are ſo, when they know not that love of God in Chriſt which is the ground of right lieving, but from ſome effects of faith which they gueſſe to be in them; ſeeking to perceive firſt the love of God to them by what is in them, and not by what is in Chriſt, as preached in the Goſpel to them; and that if Mr. *Hacon* take this his ſo dealing with me for any ſuch mark or evidence of his title to Heaven, he hath need to take heed he deceive not himſelf therein. And now thou maiſt ſee by this how impertinently he quotes 2 *Cor.* 13.5. againſt a paſſage of mine in a Sermon that he quotes; the Apoſtle not ſpeakiug of mens examining themſelves whither God had ſo loved them, as to ſend Chriſt for them (which was the thing I ſpake of, though he conceal it) but whether they were in the faith, and Chriſt in them, or not after they had believed the love of God

in

Christ as preached in the Gospel to them; and so not to see whether God had loved them, but whether they loved God rather. And though the signs that men now seek for to know by that God sent Christ for them, and that he died for them, be not of the same kind with those the *Jews* sought; yet they not resting in God's Testimony, but seeking some other sign for the heart to rest in, is like Adultery from God's Word. My quoting ver. 11. of *Luke* 18. cannot prove that I meant men may not use upon no case the Pharisees words there, or that I meant not that I faulted men for doing as he did, when I actually mentioned the words of ver. 9. his trusting in himself, and despising others; that I used the phrase *Analogy of the Faith*, in the vulgar sence, although I noted, that I conceive the Apostle uses it in another sence, *Rom.* 12. 3 was no great fault, if any; and that there is need to warn of *envy*, as well as of *pride*, I believe. The Lord purge both of them out of both our hearts; for methinks too much of both appears in his Writings. And let that suffice to that branch of the Charge.

CHAP. II.

Mr. Hacon's *Tergiversations and frivolous evasions, leaving the force of the Arguments or Answers untoucht, and insisting only upon some by-words or clauses exemplified in Chap.* 4. 17, 18, 19.

Sect. 1. FOr the other branches of his Charge I instance 1. Chap. 4. to what I said about the Tree of knowledge of good and evil; where instead of answering me, or confessing his error and rashness in what he falsly then charged upon me he tells what moved him so to charge me with unsoundness, as denying the Divine præscience, as because a pestilent Sectary (if he may be credited) produced *Gen.* 2. 19. to such purpose; and because *Socinus* disproves Divine Præscience from *Gen.* 22. 13. And so instead of proving his Charge, he repeats it, in saying that my explication (that said nothing sounding that way, and which I shewed to have been other able Divines not suspected thereof) was like to promote that pernicious error; and burthens me with other

other mens errors that J never had to do with; yea, and yet to act his part worſe, he ſuggeſts me guilty of ſymbolizing with the *Socinians*, 1. in neglecting the authority, cuſtom and manner of the Church, upon pretence of walking onely by the Scripture-Rule, (*i.e.*) becauſe J bid the people prefer the Apoſtles expreſſions before mens gloſſes. *Anſ.* 1. J ſaid not the Churches, but mens. 2. The Apoſtles were prime parts of the Church. *Apoſtolis*, i. e. *primitivæ Eccleſiæ*, ſayes *Bernard*. 3. St. *Auſtine*, *Ambroſe*, and others have ſaid the like. J owe my conſent (ſaies *Auſtin*) without exception, onely to the holy Canonical Scriptures. Again, Take away our Writings, let God's Book be produced. Again, I would not have the Church ſhewed by mens documents, but by God's Oracles: And St. *Ambroſe*; J would not that we be reſted in, let the Scriptures be recited. 2. Becauſe J ſaid, J contented my ſelf with the Scripture-phraſe, and uſed not that of the Church. *Anſ.* Is that a ſufficient proof that J neglect its Authority given it of Chriſt? Doth the Church tye me to uſe her phraſes rather than the Scriptures? J trow not. And may J not ſpeak *uno ore* with the Church (as he implies J do not) by ſpeaking in Scripture-phraſes? Surely J may, or elſe the Church ſpeaks not *uno ore*, or is not unanimous with the Apoſtles, becauſe ſhe uſes that phraſe, *the Rule of Life*, which they uſe not. So that in accuſing me, he intimately condemns the Church, and ſhews his want of judgement.

Serm. 8. in Cant. Ego ſolis Canonicis Scripturis debeo ſine ulla recuſatione conſenſum. De Nat. & Grat. cap. 61. Auferantur de medio Charta noſtra. Procedat in medium Codex Dei in Pſal. 57. *Nolo humanis documentis ſed Divinis Oraculis Eccleſiam Sanctum demonſtrari. De unit. Eccleſ.* Contr. Pelian. *Nolo nobis credatur, Scriptura recitetur.* Ambr. De incar. Dom. Cap. 3. & Cap. 8.

2. *In my opinion about Chriſts death being a preparation to his ſacrifice.*

Anſ. That's not my opinion, it's to his Prieſtly oblation; the *Socinians* deny it's a ſatisfactory Sacrifice to Divine Juſtice, ſo do not J.

3. *In ſaying Profeſſors are to break bread, and* ut fideles panem frangant *is their phraſe.*

Anſ.

Anſ. Then mine differs from theirs; for all Profeſſors are not *fideles*; and *ad frangendum panem*, is *Lukes* in *Acts* 20.7. mine is nearer the Churches.

4. *That I hold with them, that faith is wrought by no immediate power, but onely by the word preached.*

Anſ. The latter part of that is a ſlander; for J ſaid expreſly, that God works it by the co-operation of the Holy Ghoſt, which is not only by the Word preached, as if it was without the Holy Ghoſt.

5. *In that I would have the Names written in the Book of Life to be Qualities; and* Socinus *ſays, it's enough that ſome certain Qualities in the Metaphor of the Book of Life, anſwers to thoſe Names.*

Anſ. J plainly ſhewed Chap. 16. that perſons are named from the qualities, not that the qualities are the Names. *Prudent*, or a *prudent man* is the Name, *Prov.* 16. 21. and *proud* and *haughty ſcorner* is his Name, ſays *Prov* 21.24. that deals in proud wrath. *Prudence* and *Pride* are the qualities, not the names. Might not J as well charge Mr. *Hacon* with ſimbolizing with the *Papiſts*, in preferring the Churches Authority before the Scriptures; and with the *Dominicans*, in denying the inſufficiency of general Grace; but J forbear ſuch retalliations. J will not ſay as in *Homer*:

Ὁποῖον χ' εἴπῃσθα ἔπος τοῖον χ' ἐπακούεις.
Such Language as he gives, I'le give again.

Sect. 2. But all this while he offers at nothing of my Chapter, onely at length catches at a piece of a ſentence, from which he talks at rovers, and ſhews that ſome (as the *Socinians*, who are nothing of my acquaintance) hold ſome irreligious principles; and then adds, that *unleſs we ſay that God doth not foreknow what man will do upon ſuch and ſuch circumſtances, we cannot but of neceſſity confeſs that he hath for ſome certain men prepared ſuch grace whereby they ſhall certainly and infallibly be ſaved; and that if Faith be the gift of God, and he gives it to whom he will give it, this is that Predeſtination with which I endeavour what I can to fright the world.*

Anſ.

Anſ. His conſequence is very looſe; for although God doth certainly foreknow what man will do upon ſuch and ſuch circumſtances, yet nevertheleſs he doth alſo foreknow, that the ſame Grace that he prepared for, and affords to ſome in whom it takes not place, will certainly and infallibly take place in others. And ſo *è contra*, as he did certainly fore-know that the ſame Grace prepared for, and afforded to the *Jews*, though they rejected it, would certainly have taken place with a people of a ſtrange Language, had it been afforded to them, *Ezek* 3 6. and gave *Paul* to know, that what the *Jews* rejected, would be by the *Gentiles* embraced, *Acts* 28,28. yet I deny not, but God hath prepared that Grace for all men in Chriſt, by which ſome ſhall certainly and infallibly be ſaved. 2. *I* endeavour not to fright the World with any Predeſtination, except of God's fore-appointing obſtinate, impenitent ſinners to damnation. I would they were more frighted by that from their ſins. And therefore it's falſe, that the aſſerting faith to be God's gift, and his giving it to whom he will, is that Predeſtination that I endeavour to fright the World with, or any Predeſtination at all. His charge then, that what he called *an irreligious Principle, I muſt fall to, and defend by rational conſequence, unleſs I will give over my horrible and irreligious manner of reviling Gods Decrees* As it offers nothing to diſprove my Anſwer or Marginal Note he excepted againſt, which ſhould have been his task; ſo it is a falſhood, and carries in the taile of it an horrible and odious ſlander. I challeng'd him to ſhew me where in any place I have ever ſpoken irreverently of God's Decrees, much more that I have reviled any of them; which if he cannot do, let the Reader judge what ſpirit he is of, and what manner of adverſary he is unto me.

Sect. 3. In the cloſe of my Chapter I ſaid, I fear'd that he thinks God decreed and neceſſitated *Adam's* ſin, and that I might find paſſages enough to that purpoſe in other mens ſayings, would I follow his courſe, in faſtening them upon him, to render his opinions odious, which I ſaid Mr. *P.* had done ſufficiently. To this, he firſt endeavours to clear himſelf, though not handſomely; For his ſecond propoſition, viz. *That in thoſe things that are decreed to come to paſſe, God's Decree inferreth no neceſſity upon inferior cauſes or agents, becauſe he decrees all things to come to paſſe according to their*

kind; natural agents to act naturally, voluntary agents, voluntarily; and so for necessary, contingent, &c: For this passage I conceive is peccant both in its assertion & reason. 1. The assertion: For in many things decreed to come to pass, a necessity is surely thereby inferred upon inferior causes, whether natural or voluntary; as God hath decreed, That so long as the Earth remaineth, Seed-time and Harvest, cold and heat. *&c.* shall not cease. Doth this infer no necessity upon the Sun shining, and rain falling, *&c.* Could we have those things without these? See also *Psal* 148. 6. *Prov.* 8. 29. *Jer.* 5. 22. for his Decree for bounding the Seas! and Waters; yea did not Gods Decree of preserving *Daniel* in the Lyons Den, infer a necessity that they should forbear to devour him, *&c.*

Voluntas Dei in quibusdam necessitatem imponit: non tantum secundum id quod fit, sed etiam secundum modum fiendi vel essendi, &c. Th. Aquin. l. Qu. 19. 8.

2. The reason for it is not alwayes true, that what comes to pass is according to the kind of inferior agents or causes: Was it according to their kind for the clay and spittle, and waters of *Siloam* to open the blind mans eyes? Or did the fire act according to its kind, when it finged not the Garments of the three Worthies, *&c.* or *Saul*, when he fell down and prophesied amongst the Prophets. 2. How should Gods Decrees in necessary agents, put no necessity upon their necessary actions, because they work according to their kind? Sure either Mr. *Hacon* should have said that in things decreed to be permitted to come to pass, Gods Decrees infer no necessity, or else he knew not well what he wrote.

Quibusdam effectibus aptavit causas necessarias quæ deficere non possunt, ex quibus effectus ex necessitate proveniunt. Aquin. ss. 161.

Sect. 4. The rest of his Chapter he spends upon Mr. *Pierces* rendring odious the Opinions of *Contra-Remonstrants*, in which I conceive he abuses him, as in charging upon him that to be said of sinful actions in general, which he spake of some, as of *Davids* lying with *Bathsheba* while *Uriah's* Wife; the acts of hating God, *&c.* pleads much for not rendring odious such Opinions as he hath mentioned and declared against (which are chiefly the intitling God to the sinful acts of men, as the cause and worker of them) and

and would have his Reader to believe, that *it is an odious practiſe to write againſt them*, pag. 35. *and that it's probable they be true*, 1. *Becauſe thoſe men that now write againſt them, were once of that mind*; which is as if one ſhould ſay, it's probable mens ſins that they repent of, were virtues, becauſe they ſometimes loved them before they repented. 2. *Becauſe a very great proportion of the Chriſtian Churches heretofore, and now, hath in the main and leading parts of this Controverſie, gone that way, &c.* Which might as truly be ſaid for Purgatory, praying to the Saints, and in a word, for almoſt all Popery. But I ſhall not trouble my ſelf in following him in all thoſe extravagancies from his buſineſs from p. 34. to 45. but leave him to Dr. *P.* if he pleaſe to take notice of him; the rather, becauſe I have not thoſe Books by me, by which I might judge of what he ſayes againſt him about *Grotius* and Dr. *Rivett*. It's enough that I have defended my ſelf, and ſhewed him guilty of what I charged him with, *viz.* his own charge of me, *That he hath let paſs the force of the Authorities, Arguments and Reaſons brought to vindicate my Doctrine; and onely cacht at, and talkt at rovers about ſome expreſſions onely, that might have been as well ſpared in my Anſwer, and it have been nevertheleſs valid.*

Sect. 5. How he gives the go-by to Chap. 17, and 18. and letting them all go, except one piece of an expreſſion in Chap 17. The Reader cannot but ſee, there were two queſtions and anſwers about *Jacob* & *Eſau*, which he took in at that exception In the firſt I denied their election & rejection to be perſonal, in the ſenſe I had before ſpoken of, that is, ſo as without reſpect to Chriſt. In the other I ſhewed their choice and rejection ſpoken of in *Rom.* 9. to be National; which proves that it could not be the election to, or rejection from eternal life; much leſs that election and rejection in their perſonal reſpects, as in themſelves conſidered; and though I could not properly ſay, *Eſau* was rejected in Chriſt; yet I might properly enough ſay, That he was not rejected from eternal life, as perſonally look't upon, and without reſpect had to his demeanor toward Chriſt, which any indifferent Reader might ſee to be my intention. I am glad he can pick nothing elſe out of both thoſe Chapters to oppoſe me in, but my uſe of the Word *Perſonally*, which I uſed in the ſence afore-mentioned, for the reaſon given.

Sect. 6 To the 19*th*. Chapter he gives almoſt as bad go byes, onely (1.) he expoſtulates with me for not ſeeing, *That by* [*any Honor*] *though for duration, but temporary and tranſitory*; he meant onely of *Divine Honor*, as if thoſe Epithites did not belong to *Earthly Honor*, as well as to any *Divine*. And then 2*dly*, naming a piece of another ſentence, he leaves out the main ſtreſs of it about the præpoſition [*in*] *as a final particle, denoting a finall ſtate and condition permanent*; the contrary to which I ſhewed in the Apoſtles ſimilie, and in *Iſa*. 14, 2. *in ſervos & in ancillas*; onely he tells me, *in ſervos* denotes a ſtate and condition which is more than aid and choice means towards a ſtate; and that bondage (my own inſtance) is a ſtate permanent and final. *Anſ.* To be a generation of Prieſts to God, which was included in their being preferred to choice means, was a ſtate too, and yet they were but conditionally preferred to it, and upon breach therein have loſt it, *Exod.* 19. 4, 5. 2. For bondage, he confeſſes in the next breath, that a ſlave may be made free; and where then is the bondage? But as for the Preposition (*in*) ſecuring the Veſſel made *in honorem*, from being broken, he ſlinks away as aſhamed to name it, and inſtead thereof repeats his own aſſertion onely, *viz. That the Apoſtle ſhews Gods abſolute power to diſpoſe of men finally, by the likeneſs of a Potter*; *and that the ſimilitude is taken out of the Prophet* Iſa. 45 9. *and not from* Jer. 18. *Anſ.* Well, be it referred to *Iſa*. 45. 9. yet then he ſhould not (as he doth) cut off, or leave out the laſt clauſe of it. Shall the Work ſay he hath no hands; as if he ſhould ſay, Becauſe he hath made me to ſuch a ſtate, he cannot make me otherwiſe as he pleaſes; either help me out of my miſery, or in caſe of Rebellion, bring me into it. And ſo it ſpeaks the ſame language with *Jeremy*; they ſpake with one mouth, though not the ſame ſyllables: And though it is true, *that there is a difference between power and liberty to make ſeveral Veſſels of the ſame lump, to ſeveral laſting uſes*, (though his Præpoſition [*in*] that he gathered it from, is ſo loſt, that he mentions not his note upon that) and another to make or mar the ſame Veſſel before it be fully made or finiſht; yet let it be remembred, that he that hath power to make

Zanch refers it to both. *De Natur. Dei lib.* 5. *cap.* 3. *de Reprob. Theſ. Arg.* 3. *p.* 549. and ſo doth *Aquin. in Comment. in Rom.* 9. 21.

make divers Veſſels to divers uſes of the ſame lump, hath hands too *, to make or break, or alter any of them from what they are made, as he pleaſes, and that obſervation will not hurt us; and that ſo much is ſignified in that of *Iſaiah*, is clear; for why elſe pronounces he a wo to them that ſtrive with their Maker? if ſo be they were made irrecoverably to deſtruction, wo to them whether they ſtrive with their Maker or no; for he hath no hands to alter them, no power to ſave them, they might well ſtrive if poſſible) to ſave themſelves; or if made to a happy ſtate, no ſtriving can alter that neither; and whether he ſpake of *Cyrus* (as he ſays) or of *Iſrael*, their ſtates were alterable, *Jer.* 18. 10, 11.

* *Apparet longe majorem eſſe potſtatem Deo in nos quam figulo in ſuum lutum, quia ſumus magis Dei quam lutum ſit figuli.* Zanch. *ubi Supra* p. 550.

Sect. 7. He needed not to warn me ſo much of the Vorſtian Divinity blinding my eyes, not to ſee the difference between the revealed and ſecret Will; he ſhould rather have held him to my Anſwers, and have pray'd for Grace to humble him to acknowledge how pittifully he turns his back in Chap. 29. of what he ſaid about that diſtinction in his lame ſimily there uſed by him for illuſtration; and God grant he may as well take as give that counſel in p. 175. *of taking heed of being like* Balaam, *who though he knew Gods mind or purpoſe, yet becauſe he liked it not, would needs go and enquire again, if poſſibly he might be brought to ſpeak according to his own deſire*; as there be ſhrewd ſymptoms he did here, in putting ſuch a gloſs upon 2 *Tim.* 2. 21. *If any man cleanſe himſelf, he ſhall be a Veſſel to honor*; which he would have to mean, *He that through Grace cleanſeth himſelf, ſhall know that he was elected a veſſel to honor*; as if it were all one to know what is before, and to be in the future. Let the judicious unbyaſſed Reader judge thereof. Sure if that had been the Apoſtles meaning, it had been far properer to have ſaid, *He is ſo, than he ſhall be a Veſſel to honor.*

Aliter Aquin. *in locum. Si ſordidetur ab illis erit in contumeliam, ſi emundat ſe homo in honorem.*

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CHAP.

CHAP. III.

The ſame Charge further exemplified in Chap. 20, 24, 26.

Sect. 1. THe like Tergiverſation, or more palpable, he ſhews in Chap. 20 to the Paralogiſms I there charged him with. He begins wrong in ſaying, *it's my opinion that the Heathens were in ſome ſort Chriſtians*, &c. and therefore is not like to go on proſperouſly. Of his notorious Paralogiſms, he makes no vindication further than to this poor piece of a ſentence in *Sect.* 2. *Gods works may manifeſt what men take no notice of*, (which yet I find not there) *the Sun may ſhine when no body ſees it, and a man may ſpeak where no body hears.* Againſt which he but ſays, 1. *That which God indeed is ſaid to manifeſt, is made known to moſt men in the world, as the Heavens declare the glory of God, ſo there is no Nation where this ſound is not heard.* Reader, judge of the truth of this, or of his equivocation; for either by making known, he means the ſame with manifeſting and then its a Tautology. Or elſe alſo implies that they do know and diſcern what is manifeſt; and in that ſenſe (yea in both) it's falſe. For God did indeed manifeſt himſelf in the fleſh of Chriſt, if that in either ſenſe was made known to moſt men in the World, then Mr. *Hacon* grants more than I aſſerted. God indeed manifeſted his Judgements to *Iſrael*, when as yet he did not make them known to moſt men in the World, much leſs did moſt men know them, *Pſal.* 147. 19, 20. that in *Pſal.* 19. 2. *There is no Speech or Language where their voice is not heard*; ſayes not that their voice, much leſs all that glory declared by them, was perceived and known by moſt in the world, for then they ſhould have known the true God and his praiſes, for all his works praiſe him. *Pſal.* 145. 10. that may be heard in every ſpeach and language which yet is not heard by the moſt men in

1 Tim. 3. 16.

Quantacunque claritate & ſe & immortale regnum ſuum Dominus in operum ſuorum ſpeculo repreſentet: Qui tamen eſt noſter ſtupor ad tam perſpicuas teſtificationes ſemper hebeſcimus Calv. Inſt. *Lib.* 1. *Cap.* 5. §. 11.

in any of them, or that be heard, which yet is not known and perceived, for some hear and understand not. 2. He adds to this a falshood, *viz. That it's my Doctrine that Gods works do bring a man to faith in Christ*, Quest. 154. *Ans.* It mentions how God's Works conduce to faith, but sayes not they bring men to faith in Christ. He sayes, *they cannot evidence to us but what we hear and see*; but that is barely his assertion; for though it's said *Rom* 1.19. *God hath manifested or shewed what is to be known of himself, to, or in men*; yet it follows but, *that they are seen* φανερα, *being minded*; which implies, that if he to whom they are shewed, do not mind them, they see them not: and sure God shewed his power and goodness to *Israel* in the Wilderness, yet many of them had not eyes to see what was shewed. How he gelds and alters my 154. *Answer*, the Reader may see by comparing it with what he mentions for it. Concerning which, seeing he commended the far greater part of my instructions and promises to pick out the dead flies, and noted the answers on both sides of that, and let that stand in the midst of them untoucht, how could any think but that was one of them that had the honor of his commendation? Yea it might seem to be singularly well thought of, when it stood alone in the midst of them that on either hand escaped not his censure.

Sect. 2. The other three Paralogisms he offers not a word in vindication of, onely catches at an expression or two inserted by the by, as an overplus, that so he might make it evident, that his above-mentioned charge of me in his Epistle, hits himself home. For whereas I said by the by, *that the humblest souls are best at seeing; and many poor illiterate men see more into Christ and Heaven, than many proud Ministers, Schollars and University-men, that swell with conceits, &c.* and related a passage of my Tutor to that purpose; he diverts to a reviling me, *as commending them for humble Christians that will readily believe what I say, though weak and unsound; and that I think they all swel with pride who question what I deliver; quarrels with me about a passage in my Dispute with* G.W. *that he thinks I misrelate my Tutors saying; speak against Schollars and learned men* (when it's onely those of them that are proud, that I spake of) *and as if I went about to hinder men from abiding in their Callings, fling against Philosophy, Universities, Arts and Sciences, &c.* Which are prevarications from his business, and like the Lapwing, cryes when its fur-

furtheſt from its neſt, which I ſhall not ſtep out of my way, or ſpend time to ſay much to. He might rather have taxt St. *Bernard* with the ſame things, for ſaying to *Eugenius*, that the whole zeal of the Church-men was hot upon the maintenance of their dignity onely; they were all for their honor, little or nothing for holineſs; and for ſaying again, That a man may be ignorant of many things, without any prejudice to his ſalvation; yea, and that many are ſaved without thoſe Arts called *Liberal*, &c. Nay, that *Peter* and *Andrew*, and the Sons of *Zebedee*, and the reſt of the Diſciples, were not taken out of the School of Rhetoricians and Philoſophers, and yet Chriſt wrought ſalvation by them in the midſt of the earth; upon which he adds, *Videar forſan nimius in ſuggillatione ſcientia & quaſi reprehendere doctos & prohibere ſtudia literarum, abſit, non ignoro quantum Eccleſiæ profuerint & proſint literati ſui--ſed & ſcio ubi legerim ſcientia inflat*; that he might ſeem to ſome to ſpeak too much againſt ſcience and learned men, and forbid learning, (juſt as I ſeemed to do in Mr. *Hacons* eyes) but far be it from me, ſayes he, I know how profitable to the Church her learned men have been, and be; but I know alſo where I have read, *knowledge puffs up*. Cannot we warn of, and fault this, but we muſt needs be charged to cry down, and fling againſt the other. But what will Mr. *Hacon* ſay to *Eraſmus* for ſaying that the Scriptures are ſo delivered, that they are ſooner underſtood of a pious, modeſt, ſimple Lay-man, than of an arrogant Philoſopher? and that he had rather hear ſome Girls talk of Chriſt, than ſome that are commonly by the vulgar taken for great Rabbies. And that, the Wiſdom of man hath its pride and loftineſs, &c. Doth not he ſpeak the ſame Languge that I did? Will Mr. *Hacon* revile theſe learned men therefore? But indeed he hath made good of himſelf his falſe charge againſt me, *viz.* upon thoſe by-expreſſions in vvhich no ſtreſs of my arguments or anſvvers lay,

De conſid. lib. 4. c 2 Honori totum datur, ſanctitati nihil.

Serm 36. in Cantica.

Ita proditæ ſunt, ut citius intelligantur ab idiota pio modeſtoq; quam, ab arrogante Philoſopho, &. Ego puellas quaſdam audire mallem de Chriſto loquentes quam quoſdam ſummos vulgi opinione Rabbinos. Habet humana ſapientiæ ſuſ e cilium ſuum Epiſt. ad pium Leſt. Periphr. in Evangel. Præfixa.

day, he hath ſpent his time and his anger alſo.

Sect. 3. I ſaid, *The Sun ſhining upon* Adam *fallen, as it did before, ſpake God good to ſinners, as it did not before*: That it ſpeaks God's goodneſs to ſinners now, our Saviour teſtifies, *Matth.*5 45. That it ſpake that dialect before man fell, it cannot be proved: His telling me then, *that I may prove that when I turn homeward, the wind blows not as it did*, is a jeer impertinent: For I ſaid not, the Sun doth not ſhine as it did; but that its ſhining as it did, ſignifies ſomething of God to man, that before his fall it did not; but no ſuch thing can be ſignified by the Winds blowing as it did when I turn my back on it, different from what it ſignified before; nor is my turning home any way like *Adam's* turning from God. How he miſtakes the Impoſtors argument, 2 *Pet.*3.4 or rather, how he ſays falſly of the Apoſtle, in ſaying, *he denies not what they ſaid of the worlds having laſted ſo many ages*, p. 188. the Reader may ſee by the Apoſtles expreſs words to the contrary, *ver.*6 *that the world that then was periſhed*; which cannot ſtand with a not-denial of their aſſertion that from the beginning of the Creation all things have continued in the ſame ſtate. But I have noted enough from this Chapter to make good what I propoſed. View we another, *Viz.*

Sect. 4. Chap.24. where he would (it ſeems) faſten upon nothing but one word, *viz.* that I took *Adverſary* in him for an *Enemy*, and warned them of commending themſelves, which he did as much as I charged him with it; for as he ſpake indefinitely of my adverſaries, ſo did I too of ſelf-commenders; and that an Adverſary is often the ſame with an Enemy in Scripture-phraſe; the Reader may ſee in 1 *Sam.*29.4. *Eſth.*7.6. *Pſal.* 74. 10. *Iſa.* 59. 18. 1 *Pet.*5.8. *How long ſhall the Adverſary reproach*, ſayes *Pſal.*74.10 And that ſome of my Adverſaries that he ſpake of, are reproachful Adverſaries, the Reader of his Book may witneſs; but this was alſo nothing to the chief things anſwered by me to his exception; but things ſo far impertinent, that had I forborn them, yet his Exception was ſubſtantially anſwered.

Sect. 5. How ſorrily he turns the back upon Chap.26 and catches at but two or three lines, the Reader may ſee too. He puts a new Queſtion, p.225. *Who determines the Will to follow the good Counſel given?*

כון aptly *and* firmly *to* frame, *to* make firm *and* ſure. LXX. *nunc* κατευθύνειν *dirigere*, *nunc* στερεῦν firmare, *capimus autem* ἑτοιμάζειν, parare *vertunt*: *aliquando* ordinare, diſponere *&c. ſignificat*. Leigh. Crit. Sacr.

Anſ. It is God that perſwades the ſoul to ſuch determination of its wil to good, and the man in that perſwaſion, and by the Grace therewith afforded, determines or wills to follow it. Whence its diverſly in Scripture attributed, ſometimes to God, becauſe it's by his Grace; ſomtimes to man, becauſe its his action through that Grace. Thence men are ſaid to prepare (or *fix* or *firm* הכן) their hearts to ſeek the Lord, 2 *Chron.* 30. 19. 1 *Sam.* 7 3. *Job* 11. 13. and yet the preparations of the heart are of, or from the Lord, and he is ſaid to prepare or fix them, 2 *Chron.* 29. 18. *Pſal.* 10. 17. Again, men are exhorted to cleave to God with purpoſe of heart, προθέσει τῆς καρδίας, by a ſetting to of their heart, as it were, *Acts* 11. 23. which it were a vain thing to exhort them to, if they could not by the Grace of God do, and as vain if they could not at any time but do, or to fault men for not doing it, as in 2 *Chron.* 12. 14. How often are men bid to apply their ears and hearts to Wiſdom, and incline them to underſtanding, *&c.* as *Prov.* 2. 2. *Iſa.* 55 2, 3. *Prov.* 23. 12. and ſaid to do it, as *Pſal.* 119 112. *I have enclined my heart to keep thy Statutes, &c.* and *to ſet their hearts*, (or give them) *to ſeek the Lord*? 2 *Chron.* 11. 16. Which implies it's man's action, though by God's Grace. Wherefore alſo God is to be ſought to do it in us, as *Pſal.* 119. 35. *Incline my heart unto thy Teſtimonies.* Or as *Pſ.* 90. 11. ſo to teach us, that we may incline, apply, or bring our hearts to wiſdom; though God work in the believer the *to will*, and the *to do*, yet the Apoſtle implies it is ſo as notwithſtanding, yea therefore there is need and room to exhort to work them out with fear and trembling.

Sect. 6. He offers--*Who makes perſwaſible?* I anſwer, God makes the hearer perſwaſible by his teaching; and being perſwaſible by his perſwaſion, he cauſes them to come; Every one that hears and learns of the Father, comes to Chriſt. As for his charging me with alledging *Camereon by way of ſcorn*, it is an injury. *Camerons* ſaying, *That God ſo works charity in this life, ut fieri non poſſit ut non amemus*; that we cannot but love; *& the enlightned are ſo converted, ut fieri non poſſit ut non convertatur*; clash not with my ſayings or belief

as

as to the hearer and learner of the Father. He might have found the same in substance in what I said p.59.& in myCatechism, *Quest.* and *Ans.*147.and in my Answer in this very Chap. 26 p.130,131.

Sect. 7. The expression he picks out is onely this, *I thought the new Spirit and heart had followed faith.* To that he says, '*Regeneration is an intire work, though in appearance, and to our apprehensions some things go before, and some things follow after.* But what means he by *Entire*, that it's not effected *gradatim*, or by degrees, but in *uno puncto temporis*? How agrees that with following Christ in the regeneration? *Matth.*19.28. following him, notes a going after him by steps, which requires also some time and continuance; there is a daily putting on the new man, or frame, *Eph.*4.22.therefore its not fully put on at once. And whereas he adds, That *as faith is a principle of spiritual life, so it is withall a part of spiritual life*: That crosses not my saying, so long as it's true too, (as he concludes) that it goes before the new frame, and not the new frame before it; though I conceive rather, that as the soul is the Principle of Life natural both in the heart, and by the heart in the whole body; so the Spirit breathing in the Word, or the Word it self through the Spirit put into, and minded by the soul, is the Principle both of Faith, and of the new frame or spirit, begot through faith; see *Rom.* 10. 17. So he lets go all the substance of the last Chapter, and falls upon a by-expression about Beast-worshipping: Whence he falls into a vagary about *Heretick's and Anabaptists*, and *miscarriages of persons pretending to Reformation*; which seeing they be excentrick to my Catechism, or any thing I answered in defence of it, I shall not wander after him about it, but let it alone; it makes good my charge, that what he put upon me falsly, was in truth his own practice and doing. *Turpe est Doctori cum culpa redarguat ipsum.*

CHAP. IV.

Mr. Hacon's *vindication of his Exceptions to my Epistle, viewed.*

1. *About the Catechisms and Confessions of particular Churches.*

HAving seen him so near the end, let us view him again from the beginning, though enough hath been said, sufficiently to discover his unhappiness; yet forasmuch as we have

but broken rallied Regiments to charge, though desperately furious, because provoked by our former discomfit of them, (blessed be God) let us not fear the victory is ours. Let us see (through God's assistance) what we can discover in him worth observation, as briefly as may be.

Sect. 1. About the Confessions and Catechisms of particular Churches, I granted them to be the Churches boundaries, so far as they agree with the Word af God, and it may not be injurious to the Churches, or its Members growth. To this he sayes, *By growth and measure, I mean not more clear illumination, but am for Doctrinal Revelation; as if some parts of our Confession had no certainty; and some others that being not commonly known, are not yet received into it, needful to be believed, as Chiliasme.* *Ans.* Reader, I spake not of Doctrinal Revelation; for the revelation of all doctrine to be known while here, is given in the holy Scriptures, and thence to be fetched. It's not the Churches part to reveal Doctrine, but to receive and confess it. But I spake of growth in apprehension and understanding of what God hath in the Scriptures revealed; and as they grow in that, they may grow more perfect in Confession; that that's perfect, is not yet come in that respect; and as that that's more perfect, comes, (a more perfect understanding) so that that's imperfecter in expression, may fall off, and give place to what is clearer, as it hath already in the Reformed Churches. Either let him say, the Church is perfect in knowledge; or let him say, that she may grow more perfect in understanding and confession. 2. His suggestions about our Confessions here and after, p. 4. where he says, that *I think Confessions that are to be subscribed to, be prejudicial to Christian growth and liberty*; follow not from my sayings; for my words were not applied to any particular Confessions and Catechisms, but in the general Theory; his assertion was indefinite, and my answer was so too, such as might take in the *Roman*, *Grecian*, or *Muscovian* Churches. I hope he wil uot say all their Confessions and Catechisms are fit to be subscribed, or are fit boundaries for the Churches, not agreeing in all things with the Word of God, and being

Nec ulli ex singulis nec universæ Ecclesiæ licet novum aliquod Dogma excudere. Calv Inst. *lib.* 4. *cap.* 8. *ss.* 9.

Calv Inst. *lib.* 4. *cap.* 1. *ss.* 12.

being injurious to the Churches growth. So that ſpeaking of Catechiſmes and confeſſions ſo generally, it was needful to put in thoſe limitations, nor I hope are they ſuh as our Church will judge unwarrantable, eſpecially if we conſider the Confeſſions and Catechiſms then in being *, from thoſe that were then taken, and took themſelves for the Church; which they that are now the Heads of it wil not admit (I ſuppoſe) of: Nor yet follows it, that people are upon uncertainties ſtil no otherwiſe then they were before the Reformation; my ſpeech being neither limited to the reformed Churches, nor any Church being ſo unreformed, but that there are therein ſome certain and indubitable truths, and fundamental doctrines held, that are not to be queſtioned, and much more in the Reformed Churches. Nor queſtioned I any thing of our Churches Articles and Catechiſm, that are now in force, but rather ſhewed my like of them; yea he ſayes himſelf, *I ſeem to appeal to the Churches Catechiſm.*

* The Synods. *Videatur* Calvin. *Lib.* 4. Inſtit. *Cap* 1. *ſſ.* 12.

Sect. 2. He brings two Arguments from the Churches Catechiſm againſt my Doctrine, viz. 1. *God the Holy Ghoſt ſanctifieth all the elect people of God*; whence he gathers, *elected firſt, and then ſanctified.* But firſt, the Catechiſm ſayes not ſo; nor doth its ſaying enforce it, more than that the world was before God made it; firſt a World, and then made; becauſe it ſays, God made all the World: Or than that ſaying, *Husbands love your Wives*, implies they are firſt their Wives before they love them. Yet 2. I grant they were firſt elected in Chriſt before ſanctified; for they are yet but ſanctifying. Election is an act at once, and ſpoken of Believers in the *præter tenſe*; but ſanctification is a continued Work: *In the day that I choſe Iſrael, and lifted up my hand*, Ezek. 20. 5. But ſanctification is all our life long, and in reſpect of the whole Church, all the World long. See what the Church means by Elect, in *Collect* on *All-Saints day*, *viz.* Such as be knit together in one communion and fellowſhip in the Myſtical body of Chriſt; which compared with the Creed, and by the title of the day, appears to be *All Saints.*

He:

He says that I say, *God elecleteq those that are sanctified, chuseth the godly man, wresting the Psalm, and those that believe, and are called; and I cannot find where the uncalled are said to be elected.*

Ans. There are divers falshoods in these expressions. 1. Where said I, *God chuseth the sanctified?* Or 2. That he chuseth the godly, and him that believeth. In p. 79. my saying was, *God hath chosen the godly man to himself*; not *chuseth* in the present tense. And yet 3*dly*, *Psal.* 65. 4. says in the present tense, *Blessed is the man whom thou chusest.* So that it's no error to say in such a sense, God chuseth the godly man, and causes him to approach to him; That God chuseth the wicked man, the drunkard or whore-master, I never read. 4. Wherein do I wrest the *Psalm*, seeing himself confesseth, the vulgar *English* reads it so as I did? and indeed, to separate to God, and to chuse, are of a like sense. 5. As I said, I find not any yet uncalled, called Elect; so neither hath he shewed me where in the Scriptures any such are so called.

Sect. 3. His second Argument is, that children are taught to say, they be not able to serve God without his special Grace; whence he infers, *That he that hath learned that Lesson, will never answer to the Name Universalist. Ans.* Mind me again *Reader*, and see the weakness of this argument and inference: The child is immediately thereupon taught that he must at all times call upon God for that Grace by diligent prayer; which implies, that that special Grace is something that follows faith, because to be obtained by calling upon God, which requires faith before it, *Rom.* 10. 14. And do not I use to say, that God is the Saviour of all men, but especially of them that believe, and call upon him? Mr. *Hacon* hath read my Essays, and therefore could not be ignorant of what I say largely to that purpose, *Chap.* 2. 3. 4. 5. yea, the title of the Book it self is Essays about general and special Grace; so that he is yet pittiful in his arguings. The special grace the *Church* means, is doubtless the same pray'd for in the *Collect* before the commandments, *viz.* the cleansing of our hearts by the inspiration of the holy Spirit, that we may perfectly love God, and worthily magnifie his holy Name, *&c.* & that it is notwithstanding the mention of that special Grace, an Universalist, in regard of general Grace, the Collect for the third Sunday after *Easter*, shews. it runs thus: *Almighty God, that shewest to all men that be in error, the light of thy truth, to the intent that they may return into the way of righte-*

righteouſneſs, &c. See alſo the Collects for the Sunday next before *Eaſter*, and for *Good-Friday*. How weak and inconcludent then are his Arguments.

2. About National eſtabliſhment of Religion.

Sect. 4. He ſays, *I play on both hands, ſay no ſuch matter, and yet juſtifie it; and make ſport with the word* All; when I did not mention the word *All*, but in reciting his ſaying that I anſwered; nor play'd I on both hands, deny and juſtifie it; but denied his charge, and told him, that I pray God to eſtabliſh in the Nation his true Religion, which I ſhewed might be without Sanguinary Perſecution: But the eſtabliſhment of falſhood for truth, and Idolatry and Superſtition for true Religion, I ſaid I deprecated. And is that (as he falſly charges me) a liberty for every one to believe & profeſs what he wil without reſtraint? Or is the Nations giving every one a liberty to profeſs as above, the endeavouring to perſecute Gods true Religion in power and purity? Or can that conſiſt with my commending Authority for enacting a Law againſt blaſphemy againſt God, and wiſhing they would do the like againſt blaſphemy againſt Chriſt too, which himſelf acknowledges and knows I did? He ſays, *Spiritual weapons are found too light to keep out error, and as if their edge was too blunt*: Why, what ſhould we have elſe? He ſays, *the ſtopping the mouths of Heretick*, Tit. 1. 11. *was not only by Argument, but by Suſpenſion and Cenſure.* Suppoſe it be ſo, (though he proves it not) yet are not they ſpiritual weapons too? But he ſays, *in a Chriſtian ſtate that muſt be backt with a temporal arm, or elſe all will be contemptible.* It ſeems then the Apoſtles words are now out of date, 2 *Cor.* 10. 3. *The Weapons of our warfare are not carnal, but mighty through God, &c.* May not ſpiritual cenſures caſt ſuch ſcoffers out of the Church, and keep it pure now, as it did in the Apoſtles and following ages? And the beauty of holineſs in the Church, allure and keep in all that are fit to be members of it, or have any good mind to Heaven and happineſs, letting the reſt be as Heathens and Publicans; and for any groſs crimes, Blaſphemy, Idolatry, diſturbances, let the Sword take place; but for different opiuions, doth he not know whoſe counſel it is, *Let both grow together till the Harveſt?* Matth. 13. 30. He abuſes *Tertullian* by repreſenting him as ſpeaking of compelling by a ſecular Arm, when he ſpeaks of compelling by Argument.

Videatur Tert. Adv. Gnoſticos *prope initium.*

Sect. 5.

Sect. 5. He quarrels with my desiring, that sober, peaceable and pious persons may not be compelled by bodily punishments to believe what they cannot see, or profess what they do not believe; and says, '*That's quite contrary to our Saviour's counsel*, Mat. 7. 15. *Take no heed of false Teachers.*

Ans. Are sober, peaceable and pious persons, false Teachers? or are false Teachers such? They be ravenous Wolves, and are they peaceable and sober creatures? He says, *Those qualities are the sheeps cloathing* (*in outward shew, and further we cannot judge*) *that Sectaries shrowd themselves under to deceive.* But (2*dly.*) be it so (though I spake of those that are really so) yet may we not take heed of them, unless we compel them outwardly to profess and practise further than God hath revealed to them? Is not that rather to compel them to put on the sheeps cloathing, that they may not be discerned to be Wolves? Did not the Disciples in the Apostles times take heed of such, when yet they had no Secular arm to compel them? Might not the Churches censures removing them, give better warning of them, than a compelled unity with another Faith underneath? What good did such a compulsion to *Vigilius*? God grant Mr. *Hacon* have a better judgement of seducers than *Tertullus* had when he called *Paul* one. I fear he thought himself as wise and as right a Worshipper of God as Mr. *Hacon* doth.

Sect. 6. I hoped he had repented him of his fault in charging me as he did; but he is angry that I told the world so: Well, I am not ambitious to be his *Confessor*; but I thought I had extenuated his fault: But seeing he takes it not so, but *repents of his making such an acknowledgement*, I am sorry I mistook him so much, and shall leave him to God; if he forgive him, I shall not impute it to him. As for his quarrel with my Title-page, where I said my Instructions were suited so the capacity of children in respect of the brevity of the *Answers*, though yet useful for men in regard of the matters treated of; and his catching at a by-word or two, *viz. Pelagianism* and *Semi-Pelagianism*, leaving out my answer to the main of his charge, I shall wave them. For as I have declared my self, and do declare my self contrary to what the *Pelagians* held, (for I hold that Grace is not given according to mens will, work and preparations, but according to God's good pleasure in Christ)

Christ) so it concerns not me what *Arminius* thought or said of Semi-pelagianism, seeing I call not him, or any other meer man, master of my Faith.

3. About walking by vote, and having our fear of God by mens precepts.

Sect. 7. My Religion, he says, may be first Pure, because according to God's Word; and then Peaceable, because it accordeth with the Churches Confession. *Answ.* So I hope it is, nor hath he discovered the contrary in it; yea I would have it pure and peaceable, whether it accords with this or that Confession, or no; for Confessions in different times may vary. In case I find some point difficult, that I cannot resolve my self in, I reverence the Churches Confession and practice, so as I will not speak against it, even where I am not so satisfied as to speak or join without scruple with it. I confess in matters of practice, *I* know no authority the Church hath from God in unnecessary matters to command me to practice doubtingly: For the Apostles that had Christ's Commission more immediately for what they did, did not so; and therefore I think in such a case I ought to suspend my practice, till *I* be satisfied that *I* sin not in it against God to practice so; and if any will put me to sufferings for so doing, patiently bear it: For if *I* join in practice doubtingly, *I* am not thereby made *of one mind*, nor *perfectly joined in judgment*; nor do I *give offence to the Church of God*, by being afraid *to offend God*. As for *Abraham*'s Servants, and *Joshuah*'s Houshold instanced by him, I think they did not serve the Lord simply because they commanded them, but because through their good instructions they believed it to be the true way that was commanded by them; otherwise they did not serve him so wel as they should have done, if they had no better bottom for it then barely their command, as fallible men. But indeed they were Prophets, and being evidenced to be such, their commands also were evidenced to be the undoubted commands of God by them

Plurima nobis implicita nunc sunt in quibus ipsis nihil magis expediat quam judicium suspendere, animum autem affirmare ad tenendam cum Ecclesia unitatem: Verum hoc pretextu ignorantiam humilitate temperatam fidei nomine insignire absurdissimum est. Fides enim in Dei & Christi cognitione non in Ecclesiæ reverentia jacet Calv. Inst. lib. 3 cap. 2 sect. 3.

them. Yea and while any were persons of no judment themselves, to discern whether what was commanded them was right or wrong, doubtless they did well, and ought to be ordered by them; because as they knew no better reason to obey them for, so they knew none why they should not obey them, or why their consciences might rationally scruple that they should offend God in obeying them. But he knows I distinguisht between mens commanding men to observe Gods ways and commands, and commanding them to observe their own invented or obtruded doctrines or practices for God's: so that all this was *nihil ad rem*. To his shameful snatching a Line or two of my Answer [*about a single Pastors framing a Catechism*] from all the rest of it before and after, and then talking his pleasure in a vagary about *Superstition*, and charging me with taking up a Scripture saying, before *I* have learned what it means; *I* refer thee to my former Answer, and shal bear his reproaches.

Quidvis nullo cum delectu dum sub Ecclesiæ obtruditur titulo ab imperitis instar oraculi arripiturinterdum etiam prodigiosissimi errores. Idem, ibidem.

Sect. 8. He never heard the Word of God called a *Creed*. *Answ.* He hath heard it called the *Credendum* or thing *to be believed*, and what else means *Creed*. And therefore to say that I removed the Land-marks that our Fore-fathers set, in my calling the Word of God the *Creed* we all have, either implies that the three *Creeds* are not the Word of God *reductivè*, and so that we ought to add to the Word of God in the object of our divine Faith; or it's a falshood. Beside, he knows *I* taught the children in my Catechism the *Apostles Creed*.

Sect. 9. He asks, *If my conscience can suffer me to make the world believe, that when a Church shall compose a Confession of Faith, taking care that the people be taught it, and exacting Conformity thereto, and imposing penalties upon such as shall depart therefrom, that this is onely the Implicite Faith of the* Romanists; *or to tell a good Christian that hath been instructed in the Doctrine of the Church of* England, *who knows and believs it to be truth, that it's a point of Popery to believe as the Church believs.* *Answ.* My conscience never yet led me to say so, nor had Mr. *Hac.* a good conscience to suggest to his Reader that I said any such thing: That which *I* said was this;

this; *That it behoves every man to have the Word of God at least as to the Essentials (the Fundamentals) of it as his own Creed, and not to have his Faith (like that of the Romanists) depend on other men, believe onely implicitely*: which is quite contrary to his case of mens knowing and believing the Doctrine of the Church to be Truth; for such an one hath more then an implicite Faith. Nor said I any thing of the Church of *England*, much less against it in my Epistle, or any other Writing, as he would tempt his Reader to believe. It was another sort of men that I had to do with in those times, *viz.* Men of the Presbyterians Principles and Faith. So that there was neither fallacie, nor mischief, nor bad consequence in my saying. But either Mr. *Hac*, is defective in his Rationals, or hath a mischievous mind toward me.

4. *About* Rom. 9. *and its Difficulty.*

Sect. 10. His saying, *I answer the Objection brought out of* Romans 9. &c. *by saying those Chapters are hard to be understood*, is but the repeating over-again a falshood confuted in my former Book: That *what is urged from thence against the Universalists, is easie and evident; and that I make use of the difficulty to put off and elude that that is plain.* As it is a slander against me, so it agrees not with his own taxing me before: *with giving to children such hard meat.* When we speak of them, they are *high mysteries* and *hard meat*; but when they abuse them against the plain sayings of the Gospel, then they are plain and evident. So that here we have *mutantem Proteа vultum*, a blowing hot and cold out of the same mouth as he pleases. But is it evident that the Apostle says there, that God *loved Jacob* personally considered, so as peremptorily to appoint him to eternal life; and as personally and peremptorily *hated Esau*, so as to appoint him to Damnation before they were born, as they thence gather and object; or that God created *Pharaoh* to destroy him for ever? Surely those things be not so evidently there as he would insinuate.

Sect. 11. *We say* (says he of us) *that God decreed not to chuse particular persons, but to chuse all such as believe the promises of the Gospel, and to refuse all such as seek Justication by Works: whenas certainly had there ever been any such Decree made,* Paul *had never been*

chosen, who was a Law-worker. *Answ.* I use not to speak in that loose manner of particular persons; but that God chuseth them not in their personal considerations, or as without respect to Christ, or the like, as in my *Essays*: God's free choice in Christ is of those who are not of Works, but of Faith; and that in the works of the Law God hath not chosen men, or purposed to chuse and own them. And yet 2*ly*, I deny his consequence, that then *Paul* had never been chosen; for *Paul* sought to be justified by the Faith of Christ, he tells us so himself, *Gal.* 2. 16. *We that are Jews by nature, knowing that a man is not justified by the Works of the Law, but by the Faith of Jesus we have believed, that we might be justified by the Faith of Christ, and not by the Works of the Law.* Had he been disobedient to the heavenly Vision, he had not been justified; and that he was ever Called, Elected, or Chosen till he became obedient to that, I find not; or that he was Elected to holiness and blamelessness before God in love otherwise then as so considered. But if becaufe he did sometimes seek Justification by Works before he believed, therefore God doth chuse such, and not refuse them from his owning justifying Grace (for as for his calling Grace he excepts or refuses none, though he dispenses that diversly, according to his good pleasure, and the counsel of his Will) then we may say he chose Drunkards, and Whoremasters also to be holy and blameless before him in love, for such he calls and brings into Christ. But I no where find the Scripture speak in that language: nay, whereas *David* in *Psal.* 4. 2, 3. uses that as an argument to draw off men from loving vanity, That God hath chosen, or separated for himself, the godly man, this would put this answer into their mouths; *Tush, he hath chosen also Law-workers, and workers of iniquity, and therefore we may still love vanity.*

See my Caveat. Chap. last.

He adds,

Sect. 12. That *whereas the Apostle teacheth Election and Salvation to be not of man that worketh, willeth, or runneth, but of God that sheweth mercy: I have so wrested it, that now it is not of man that willeth or worketh, but of man that believeth and continueth in Faith and*

and Repentance to his lives end. And if Election be of ſuch as ſuch, then is Election of workers in reſpect of their works; viz. *believing, repenting and perſevering*; *which are workes all of them belonging to Gods Law.*

Anſ. The former of theſe ſentences is a ſlander that hee cannot make good out of any of my writings, unleſs hee ſpeak very æquivocally; for 2. There is an *Amphibology* in the word [*of*] by which the unwary Reader may be deceived; for it is either the Genitive caſe of the agent, author or cauſe of a thing; as when we ſay Election and Salvation is of God that ſhewes mercy: and ſo it is neither of the beliver, or worker; for neither the believer nor worker is the cauſe why God elects him. Or it is the Genitive caſe of the ſubject; and ſo we ſay Election and Salvation is not of God that ſhews mercy; that is, it is not he that is elected and ſaved: nor of the worker as oppoſed to the believer; but of the believer, and believing willer and worker. Even as a mans living upon alms is of the Giver as the cauſe of it, and not of the Receiver as proceeding from him, or deſerved by him; though it be of ſuch as the ſubject ſo living; that is, they onely live ſo that receive alms; they that refuſe them cannot live of them. The ſecond is a falſe conſequence, with a falſhood in the end of it: 1. For though Election be of ſuch as believe and perſevere in Faith (though that's no phraſe of mine; for men are elect before their Election be made firm, and whether they do make it ſure or firm, or not, 2 *Pet.* 1.10.) yet it is not of workers in reſpect of their works, in the Scripture-language: for that oppoſes Faith and Works, and Grace and Works, and the Believer and Worker: and therefore the believer is not a worker in that ſenſe, that it denies election and ſalvation to works or workers in: ſee for this *Rom.* 4.5. *To him that worketh not, but believeth on him that juſtifies the ungodly, his Faith is imputed for Righteouſneſs*: Where the believer is not a worker, but a not-worker. So *Rom.* 11.7. *If of grace, then not of works; and if of works, then not of grace*: But Faith cannot be included in thoſe works, becauſe faith and grace ſtand together, *Rom.* 4.16. *It is of Faith, that it might be by Grace.*

Even

Even as for a man to live of Charity, and of receiving Alms will ſtand well, yea do neceſſarily infer one the other. So as to live of a man's earnings, and of Charity or Alms will not. Then 2*ly*, his error is, That Believing, Repenting and Perſevering are works all of them belonging to God's Law: Unleſs by Law he means God's Doctrine, or Law of Faith, and then he equivocates, and cheats his Reader; for the Law as a Law of Works (as it's uſed by the Apoſtle in theſe caſes) admits of no repentance, but pronounces a curſe upon every one that continues not to do it in all things; and ſo neither of Faith in Chriſt. It's Chriſt that came to call ſinners to repentance; and it's the Goſpel that is the preaching of repentance toward God, and Faith in the Lord Jeſus; and of Repentance and forgiveneſs of ſins in his Name. Therefore what *Mark* calls a preaching that men ſhould Repent, St. *Luke* calls a preaching the Goſpel, *Mark* 6.12. *Luc.* 9.6. So that *I* have not overthrown my own doctrine, nor deviſed any Doctrine to overthrow the Doctrine of St. *Paul*, as he intimates falſly. But Mr. *Hac.* hath ſatisfied my doctrine, and St. *Pauls* alſo. As for my Book looking boldly, ſo long as it may do ſo notwithſtanding all his aſſays to diſcredit it, it is no diſcommendation to it. Nor ſaid *I*, any mans humane frailties may look boldly; but that the man that hath humane frailties may. And there's an end to that Chapter.

Matth 9.13. Luc 24.47.

CHAP. V.

Creators, Sinful Luſts, Prepared Sacrifice.

To Chap. 2, 3, & 5.

Sect. 1. Mr Hac. Ainſworth *was a profeſſed Separatiſt from the Church of* England; *therefore the word* [Creators] *found in him, is not found in our Church, though found in our Language. And it was ſomewhat boldly done of him to turn it ſo, who yet in his Title profeſſed to Explain the Hebrew words.* *Anſ.* 1. Though *Ainſworth* was a Separatiſt in reſpect of Diſcipline, his Book was not;

not; but that is found in the Church of *England* in good esteem with many Learned men. Even as *Tertullian* fell fowlier from the Church to *Montanism*, and accounted the Orthodox carnal: yet his Works (except where he *Montanizes*) are esteemed and received in the Church. *Cyprian* used to call him his Master; *Da mihi magistrum. & tanti fecit tamque clarum habuit, ut ne diem quidem sine lectione ejus traduceret.* And *Vincentius* said of him, that he was *apud Latinos omnium facile princeps*, the chief Latine Author. *Cost. in Comment. ad Vincent.*

2*ly*. But why is it boldness in Mr. *Ainsworth* to turn it *Creators*, seeing that it is the proper signification of the Hebrew word; nor could he explain it, unless he had told us that it so signifies. That of *Th. Br.* of *N.* is not like this; for ἄθεοι is not *without Gods*, but *persons without God*, or *Atheists*; it being an Adjective, not implying a plurality of Gods, but a plurality of the Substantive it relates to, *viz.* the persons that were without God.

Sect. 2. He asks, *Would I have the English Bible begin*; The Gods created, &c. Bara Elohim *is in the sacred Text, and good Divinity*; *but* creavit Dii *is scandalous*; *no true Latine, nor good Divinity*. *Ans.* The case is not alike, to translate the Bible so, and to begin my Catechism so: For in my Catechism, as it was my design onely so to introduce the mention of the Trinity, so I presently prevented the scandal that the plurality of the word might occasion, by asserting plainly the Unity of God, and discovering my design; which liberty is not competible to a Translator: Nor can the children that learn the Catechism *be much wonted by it to read or hear that word in the plural*, because I used it onely in one Answer, and in one Question, and expresly laid a bar against the danger of their thinking there are more Gods then one, by telling him there are no more; which they are in no more *danger to forget*, then to forget the word *Creators*. Besides, if *Elohim* may be applied to a single person possibly, yet *Borei* never is but plural, and cannot but take in all the persons in the Trinity: as also the Hebrew *Gnoshai*, *Job* 35.10. *Psal.* 149.2. *my Makers*. Nor is *Dii creavit* worse Divinity in Latine, though worse Latine, then *asher halecu liphdoth lo lagnam* is in Hebrew, which is *verbatim* in English,

English, *The Gods they went to redeem to himself for a people*, 2 Sam. 7.23. As for *Athanasius*, as I find not that saying in his Creed that Mr. *Hac.* mentions, or have used the contrary to it; so I hope with his good leave I may say, That the Father, Son and Holy Ghost are those three that are called plurally עשי *my Makers*, *Job* 35.10. and עשיו *Sions makers*, *Psal.* 149.2. and בראי *Creators* in *Eccles.* 12.1. for how to render the plural plurally but by so saying, I know not: Yet I will say, that as I did not think of any that would quarrel with me for rendring that word as *I* did, when I writ my Catechism upon no other design then *I* did; so if ever *I* do re-print it *I* will alter that word, because *I* will take away occasion from peevish spirits to quarrel with it, though they need not.

Sect. 3. About Sinful Lusts he says, *The words of the English Catechism refers to Baptism, and there the three enemies are twice named.* *Ans.* 1. Not twice by those names, the Flesh, world and Divel 2. Nor in the form of the promise made in Baptism, to which that Answer plainly relates; but there it is the carnal lusts of the flesh, not all lusts, as flesh may signifie, not those of natural infirmity.

Sect 4. About the prepared Sacrifice, he says, *The offering of the Sacrifice was that which I have omitted, the killing it in relation to God. What I call the oblation was consequent to the oblation, or at most the compleating of it. That the offering was principally and* fully *made by the Priest in the mactation or slaying of it. So that the act of offering was* past *before the fire came to be kindled. That the Sacrifices were offered or slain, not upon the Altar, but at the foot of it; or as* Rev. 6.9. *under the Altar.* *Ans.* 1. He brings no Scripture to prove that the mactation or killing was the act of offering, or that it was not offered upon, but at the foot of the Altar. Nay *I* shal confute him by this Argument; if the offering was made properly upon the Altar, and not at the foot of it; and the sacrifice was not killed upon the Altar, then was not the killing of it the oblation or offering of it. Now that the Sacrifice was offered upon the Altar, see *Gen.* 8.20. *Noah* offered Sacrifices עמובח *on the Altar.* *Deut.* 27.6. speaking of the Altar, he saith, *Thou shalt offer offerings upon it*, עליו *Josh.* 22.23. *Veim hagnaloth gnalaugnolah*, if to offer thereon burnt

burnt-offering, or peace-offering thereon. See also *Josh.*8.31. 2 *Chron.*29.21. *Isa* 56.7. Where also the Greek words are ἐπὶ τὸ θυσιαστήριον μου; and in [illegible] 23. ἐπ' αὐτῆς.

To this we add an obser[illegible] from Dr. *Lightfoot* out of *Maimonides*; *Traditio ab omnibus recepta est, locum ubi* David *condidit altare in areâ Aurana fuisse locum ubi suum condidit Noachus; ubi suum condidit Abrahamus, super quod ligavit Isaacum: ibidem fuisse altare* super quod *obtulerunt Cainus & Abelus*; where the Sacrifices are said to have been offered upon the Altars: whereas he says, *Locus mactationis erat ad septentrionem ubi erant sex annuli ad quos mactabunt victimas*; The killing-place was at the North-side of the Altar. As in *Levit.*1.11. *By the door of the Tabernacle of the Congregation.* Exod.29.11. Levit.3.2.& 4.4. *before the Tabernacle*, Levit. 4.8. Therefore the killing it was not the oblation, but the oblation was after it. 2. Yea the word in the Hebrew that signifies *to offer* is העלוה of עלה that is, *to ascend*, or *go up on high*, of *lifting up*, *being exalted*, or *laid upon a thing*; and עולה *an offering*, is *an ascension*, because by burning all in the fire, it went up in smoke and vapour; and the Holy Ghost in Greek translates it ὁλοκαύτωμα, *a whole burnt-offering*, because it was wholly consumed by the fire, and went up and vanished: or, because it was lifted up upon the Altar. False it is then that he says, *p.*49. *l.*25. *that the other Languages gives not the least colour for what I said.*

*Centur. Chorogr. Cap.*27.

In altum tendere: exaltatus, elevatus, elatus, impositus fuit.

Quod totum igne absumptum sursum ascenderet & evanesceret, vel quod elevebatur super altare. Leigh Crit. Sacr.

3. That the Priests act of Offering was after the killing of the Sacrifice is clear. *Levit.*16.24. it was killed before he went into the Holy of Holies, but he comes forth to make his oblation Yea 4*ly*. Mr. *Hac.* says, *That the burning it may be the compleating of it*, and why then not denominated from its completive act? But then he contradicts himself in saying, *It was fully offered in the mactation or killing*; *and that the offering was past before the fire came to be kindled.* What, full and past before it was completed. Yea, and if 5*ly* (as he says, and it's one of the meatest notions in his Book) *The Sacrifices were signs of agreement*

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and

and friendship between God and man, and a kind of feasting with man, and the Altar is called God's Table, Ezek. 41. 22. Mal. 1. *and the offerings the bread of God, and God takes his portion by the fire burning it* (and I would say carrying it up heaven-ward; as the fire came from heaven, *Levit.* 8. 24.) *and gave the rest to the Priests*: Yet what could be more properly the offering it, then the causing it to ascend, and so laying it upon the Altar, if not also the burning it there, that in its ascending heaven-ward God might (in a shadow or figure) take his portion.

Sect. 5. He says, p. 51. *Though Christ was in diverse respects Sacrifice, and Priest, and Altar; yet the Cross might be so in another respect, because Christ died there, Answ.* 1. Then it seems Christ was offered on two Altars, and the other Sacrifices on none: Where found he that notion? 2. The other Sacrifices he says died at the foot of the Altar; did Christ die at the foot of the Cross? Or 3. How answers that my argument from our Saviours words, *Matth.* 23. 19. That then the Cross sanctified Christ, and so was greater then Christ? That I confound Christ's Ascension and Offering, by saying he did the one in the other, is as if he should say, I confound my act of Writing with my confuting an Error, because I here do one in another. Much less confound I his *Humiliation with his Exaltation*, or *declare my self for the Socinians*; for they deny his satisfaction. For though I say his sacrifice purged the heavenly things by his entring in thither; yet I deny not that the purgation was made by that that was done on earth, as what was there done was presented to his Father in heaven in the virtues of it: even as the blood of the sacrifice that made the atonement in and for the holy of holies was the same that was shed without the holy of holies, *Levit.* 16. 7. but it did not make the atonement simply, as it was shed without, but as it was presented within the vail. And Christ is entred into the heavens by his own Blood, in a sence answering the High-priest's entring into the holy place *by* (that is *with*) the blood of others, *Heb.* 9. 12. Nor yet said I *that the Apostle opposed this to that*, but that the entrance of Christ into heaven answers to the High-priest's entring into the holy place; and his entring with his own blood, to the High-priest's entring with the blood of Goats and Calves; and

yet

yet in a ſence the places and ways of entring are both oppoſed to each other, and in both thoſe things the Apoſtle ſhews that Chriſts ſacrifice far exceeds the High-Prieſts. But how can that be given as a reaſon, why the heavenly things are purged with better ſacrifice (as it is) that Chriſt is not entred into the holy places made with hands, but into the heaven it ſelf, if his purgation of them was not made in his there entring? Can that be a reaſon or evidence of a thing that hath no relation to that thing? See then Reader, that every where the ſtrength of my Antagoniſt lays not in the goodneſs of his premiſes, nor validity of his conſequences, but in the daringneſs of his concluſion, which hath no connection therewith, but what his boldneſs gives it, *viz.* in ſaying, That I deceive my ſelf or Reader with the ambiguity of the word *Offer*.

Sect. 6. He ſays again *p.* 52. *It is Chriſts paſſion, not his aſcention, in which God was well pleaſed as with the ſmoke of the burnt offerings.* *Anſ.* It is Chriſts paſſion, as in the vertues thereof he is entred the heavens themſelves, there to appear in the preſence of God for us, without which the heavenly things were not purged, and by conſequence God not well pleaſed; for without that we could not have had his holy Spirit, the pledge of his well-pleaſedneſs with us. Nor doth *Eph* 5 2 ſay, That his dying ſimply was his offering up himſelf to God a ſweet ſmelling ſavour, which *Heb* 9. 14 tells us was done in the eternal Spirit, but that he died in the eternal Spirit I find not, but in the infirmity of the fleſh, though in the power of it he offered himſelf to dye as the ſacrificer offered his gift or ſacrifice. That our *Redemption then was by the blood of Chriſt is true; but not without its virtues being preſented in the heavens themſelves.* Nor doth that place in *Heb.* 13 11, 12. invincibly prove, *That the crucifying of Chriſt tipified by the burning of the beaſt without the Camp, did perfect and complete the Sacrifice* (or rather *the Oblation*) *of him*; unleſs it can be proved that that burning of the beaſt was the prieſtly oblation and offering of it; which ſure it was not: for it was neither by the Prieſt, nor upon the Altar, which was in the court of the Tabernacle, and not without the camp: ſo that that's nothing to the offering that was made before by the Prieſts in *ver.* 24. It proves we have an Altar they might not

eat of; for their sacrifices that made the atonement there was wholly burnt, and they might eat nothing of it; but Christ though answering to that atoning Sacrifice, may be fed upon by us, which was the Apostles main scope. How false it is, that to Suffer, Offer, and Dye are the very same, is sufficiently shewed. Therefore I go on to

CHAP. VI.

About the Head of the Church, and power of the Magistrate in Religious matters. To Chap. 6, & 7.

Sect. 1. MY first Section, as most of my Book, hee answers with silence, and directing the Reader to what he had writ in his *Review*, and I might as wel so answer all his Book. My first Section of *Chap.* 7. had a mistake of *visible* for *invisible Church*; read but *invisible* there, and it sets it right. He hath such a mistake of *power* of his *will* for *counsel*, p. 107. l. 18. *Jam sumus ergo pares.* But in what he notes upon *Chap.* 6 he begins wrong at the first dash; *viz.* as if I had said, *That Kings incensurableness smels of flattery.* I said not so; but his excursions, or readiness to deviate from the Catechism under his review, to speak of those things of which it gave no just colourable occasion, was the thing *I* said smell'd of flattery; for why should we needlesly, and upon no occasion run into discourses of the prerogatives and dignities of great persons, and beyond what they challenge (as about the Title of Head of the Church, which was in that his discourse) except we have a mind to be taken notice of by them, and to insinuate our selves into their favour, which I think borders upon flattery. What he says about flattery I shall not trouble my self with. When I said flatterers are more dangerous enemies then open Rebels, I spake not much amiss I think: because as there is *malum in se*, & *malum alicui*; so flattery whatever it is in it self, yet may be worse to the flattered then open hostility, in this, that it lays a snare for the feet, *Prov.* 29. 5, 6. intices to sin by

Plus nocet lingua adulatoris quam gladius persecutoris, inquit Hieronymus. *Pessima vulpes occultus detractor: sed non minus nequam adulator blandus*, Bern. Serm. 64. sup Cantic.

ἡ φιλοκολακεία τῆς ἀναστάσεως ἄτιος ἐστιν, Isocr.

by being lifted up, and miſ-led: whereas the other onely indangers directly to trouble, and ſin is a greater evil then trouble, both in it ſelf, and as it is the cauſe of trouble; as might be ſeen in *Rhehoboams* Counſellors and *Zedekiahs*, that ſet them on upon ſinful courſes, to provoke God againſt them, and pull ſad judgments, even rebellions too upon them.

Sect. 2. His taking notice, *that the cenſurableneſs of Kings was wont to be accounted amongſt dangerous poſitions*, and ſaying, *that I offer three inſtances towards it*, ſmels of no good: But bleſſed be God, as it was no part of my Anſwer and inſtruction about the duty of Subjects to cenſure their Magiſtrates, ſo I am far from ſuch cenſurings either of Kings, or of inferior perſons, as he would falſly ſuggeſt that I offer ſomething toward: that is, Any thing to diſhonor or put by perſons from the honor and places that God hath given them, and requires us to give them. Neither *John Baptiſt* reproving *Herod*, nor *Ambroſe* his refuſing to give the Supper to *Theodoſius*, or admit him to it when his hands were newly imbrued in innocent blood, had any thing of ſuch diſloyalty in them, nor aimed at their prejudice or diſgrace, but at their ſalvation. Whether that of the Apoſtle in 1 *Cor.* 5.11,12. *If any man that is called a Brother do ſo or ſo, with ſuch an one no not to eat*, may admit of an exception as to ſuch high perſons; or whether any Kings Chaplains uſe in ſuch caſes to read them the ſame admonition preſcribed in the third Exhortation in the *Order for the Communion*, as wel as to their ſubjects, was never any queſtion that troubled my head; for I thank God I am out of danger of being in ſuch places as ſhould put me upon any ſcruples of that nature; and therefore let them look to them that are concerned in them: it is my duty to be ſubject to them, and pray for them, that they may do nothing worthy of cenſure or reprehenſion: and I hope God will help me to do my duty.

Sect. 3. His quarrel with me for ſaying, *Contra-remonſtrant*, or *Presbyterian principles*; as if it either ſuppoſed no Remonſtrants to be Presbyterians; or that they had no other enemies, is frivolous. The reaſon of my joining them ſo together was, becauſe the late *Synod*, a Member where-

of

whereof the Gentleman was, whose Allegory I retorted, was known to be both; and what principles could I suppose they would establish, but their own? And as for his charge, *That it's against my principles that blasphemy be suppreſt*, without offering the least proof for it; yea against his knowledge, that *I commended the suppreſſion thereof*; and his telling me that in one place *I call the eſtabliſhing of Contra-remonſtrantiſm a bloody ſanction*, (which is falſe) and in another, *would have the Magiſtrate make proviſion againſt them, by enacting a Law like that which was made againſt direct blaſphemy*, is more vile. If Mr. *Hac.* can make this charge, I will forfeit to him one of my ears; and if he cannot, judge then what he is.

Sect. 4. About what I ſaid of the power of the Magiſtrate, he hath alſo diverſe miſcarriages, beſides his inſulting ſcornful language, which hurts not me, therefore I forgive him: *As if I crampt the power of the Magiſtrate about Religion, and made my picture of it almoſt all ſhadow, dark and negative; and have found out a new kind of No-Church-Government, &c.* That I was not almoſt all negative let my Anſwer witneſs. I gave it 1. Negatively, what power he hath not. And 2. Affirmatively, in which I was for the largeſt, in explicating this affirmative poſition, that he is, *Cuſtos utriuſque tabulæ, Keeper of both Tables*, which I did with reference to either Table; and though the commandments being moſtly negatively, my explications had diverſe negative expreſſions in them, yet all tended to clear the extent of the Affirmative poſition; *That Gods word allows many things that are not commanded or appointed in his word*, was ſaid alſo in effect by me. That I was faulty *for not naming hereſie*, when I ſaid, that he hath power to ſee that God's worſhip be preached and practiſed *purely* and *ſincerely*, without Idolatry, Superſtition, or *Humane inventions*, appears not; becauſe pure and ſincere preaching excludes it intimately: For can any man preach Hereſie, and yet preach Gods Worſhip purely; yea, what be all Hereſies, but humane inventions? he accepts againſt my excluding humane inventions, as carrying in it a denial of the Churches Authority to frame, and the Magiſtrates Authority to confirm Canons and

Humanæ temeritatis non divinæ autoritatis negotium eſt hæreſis, Tertul. adverſ. Marcio lib. 4 c 4.

and Constitutions Ecclesiastical. *Ans.* 1. That it doth not because they may make & confirm them about the Worshippers & circumstances of Worship, which yet intrench not upon the Worship it self; nor are any parts of, or mixtures with it; as that Ministers shal not be Gamesters, Tipplers, Contentious persons, wear their hair like Ruffians, that none shal be compell'd to such observances as are offensive, nor deride or reproach one another for dissent in circumstances; that they shal be Resident, keep hospitality, Catechise, *&c.* and six hundred it may be more, that intrench not upon adding to the matter of Worship: Nor can what I said be guilty of Superstition; for it neither places holiness in doing, nor in abstaining from things indifferent, as things in themselves pleasing or displeasing unto God, but onely says what the Magistrate may do if he please. For 2. The power of Magistrates is beyond their duty; they may do more then they are bound to do. God allows some things that he commands not; as the Apostles and Ministers to marry, and forbear working: What hee commands the Magistrate expressly or implicitely is his duty, but his power goes further; he may do also what he may lawfully let alone: and it was his power he (not I) inquired into, not his Duty. I said not therefore it is his duty to take away all such things, but he hath power to do it; they being not expressly or impliedly God's orders, he may (if he please) see God's worship kept clear of them; for he sins not if he keep out nothing from it that God would have in it, or about it. This Answer was not Negative, what he might not do, as he said above almost all was; but affirmative, what he may do, and he that denies him this, crumps his power, not I.

Sect. 5. *That my principles whiles I speak against tolerating Idolatry and superstition, are for all sorts of Idolatry*, he cannot make good; *for I said not* (as he misrelates) *that men must cleave onely to what they understand, and walk in what they are satisfied in*; but my saying was, *That men should cleave onely to what they understand to be delivered by God in his word*: and can any be an Idolatar that cleaveth to nothing else? It is possible that a man may conceive or imagine that God hath delivered something in his Word that he hath not (and while he therefore cleaves to that he is excusable)

cuſable) but that any man can underſtand ſo, I think not; for what he conceivs amiſs he underſtands not; *Intellectus enim nomen ſumitur ab intimâ penetrationi veritatis*, as *Aquinas* ſays; and that it was an underſtanding in that ſence that I ſpoke of; *viz.* a ſatisfactory perception of the mind of God, my next words imply; namely, that to that underſtanding the miniſtry of man and his gifts conduce to bring men; Surely not to the miſunderſtanding it.

Sect. 6. He may not ſuffer falſe Oaths, or ſinfull. He ſays, *The Magiſtrate may give an Oath; if it be a falſe Oath, it is his fault that takes it, not his that gives it.* I ſaid nothing of giving an Oath: there is difference between giving an Oath, and ſuffering falſe Oaths to be unpuniſhed: yet I ſuppoſe he may not compel his Subjects to take an Oath that he knows to be falſe; if he do, that's his fault. By falſe Oaths I mean all Oaths contrary to the third Commandment, which *I* had reſpect to, as any indifferent Reader may ſee, and not to any particular Oath in this or any other Nation. What he would inſinuate as ſpoken 'againſt Epiſcopal Government in *England*, as if it were meer Ar-'bitrary; and as if I thought they punniſht men for meer 'Non-conformity to their wills; and ſo either unadviſedly, 'or againſt the King's authority in matters Eccleſiaſtical, is odiouſly ſuggeſted: For I ſpake not any thing of any Land, Nation, or Government *de facto*, but of all *de jure*; and what I ſpake was with reference to the ſecond Table, of which the Magiſtrate alſo is aſſerted the keeper; that he is not to ſuffer oppreſſion of his ſubjects by their fellow-ſubjects; and I inſtanced Biſhops to bring it up to the queſtion, that was about Religious matters, and as perſons in whom his power might beſt be diſcovered. So that I neither ſpake unadviſedly, nor againſt any Kings Authority in matters Eccleſiaſtical, but rather for it; for how can the aſſerting the King's power to put a reſtraint upon Biſhops in caſe of their exorbitancie be interpreted to derogate from his authority in Eccleſiaſtical matters? Would Mr. *Hac.* crump his power, or deny his duty, as *Cuſtos utriuſque tabulæ*?

Sect. 7. Impoſitions of Forms that offend and trouble tender conſciences I ſaid he may take away; not, he muſt: my

ſpeech

ſpeech was affi mative again, not of his duty, but aut hority His ſaying then that if formes be lawful, impoſition cannot make them unlawfull, is not to the purpoſe; though I think the impoſing a thing lawfull in it ſelfe may circumſtantially be ſometimes in the impoſer ſinfull, as it may deprive a man of that Chriſtian Liberty Chriſt hath given for glorifying him, and puts a man upon a neceſſity either of uſing it to his brothers prejudice, or elſe of being deprived of opportunity and liberty for Gods ſervice; ſo to circumciſe a mans ſelf, is of it ſelf lawful, being as the Apoſtle ſays nothing, neither good nor evill; but to impoſe it may be ſcandalous: and to pray in a cave, or Den, or Barn is in it ſelfe lawfull; for we may pray any where: yet ſhould the Magiſtrate impoſe it upon us to pray onely there, he would do us I conceive therein an injury, which in him would be a ſin, though in us none to ſuffer ſuch a reſtraint.

Sect 8. He ſays the Apoſtles impoſed in things indifferent. *Anſ.* The Apoſtles prohibited the uſe of liberty in things indifferent, where they ſee forbearance neceſſary: they impoſed not the eating things offered to Idols, becauſe it might be in it ſelf lawful; but prohibited it becauſe to others offenſive: and the magiſtrate I ſayd may ſee the like practiſe obſerved if he pleaſe. I think to impoſe, is properly to put ſomething upon men, not to prohibit ſomething to men: nor did they prohibit the exerciſe of Gods gifts, but the uſe of liberties, where there could be no ſcruple of conſcience to forbeare; but the uſe of them might be offenſive: nor ſaid I they decreed againſt the practiſe of all indifferents, as his words imply, but only againſt the practiſe of thoſe that were offenſive. And whereas he adds, *That it's a very vain imagination of mine, that the Apoſtles had ſuch regard to ſuch as could not practiſe without offerſe thoſe things that were impoſed; and that they therefore would impoſe only things neceſſary.* I ſpake not of things impoſed, but of things offenſive that they would not therefore impoſe, though lawful in themſelvs. That the Apoſtles had great reſpect to tender conſciences *Rom.* 14. and 1 *Cor.* 8. ſhews, yea and their very decrees in *Act.* 15. they would not put a yoke upon the bretheren, no other things but neceſſary ones. Well, *but how neceſſary* (ſays he?) *but for the peace of the Church for that time* (*fornication excepted*) *which is to be ab-*

 ſtained

ſtained from at all times) well, and what hindred the peace of the Church? was it not that all could not practiſe them without offence to themſelvs or others? Says not he the ſame in effect, in adding, *That it was thought requiſite to compoſe and ſettle ſome differences, and prevent ſome offences by injoyning forbearance for a while.* See Reader if hee grant not himſelf what he was pleaſed to call in me a very vain imagination: they had no ſuch regard to them that could not practiſe without offence, and yet they did it to prevent offenſes. *That thoſe I call diſſatisfyed Conſciences, and perſons of different apprehenſion, may be ſuch as the Apoſtle calls ignorant, yea wilfully ignorant and contentious; and the cuſtome, much more the Law of the Church, is enough to ſilence ſuch,* is but uncharitably ſpoken; for poſſibly they may be otherwiſe: there were ſuch in the Apoſtles days, and it's ſtrange there ſhould be none ſuch now; charity thinks the beſt. The Apoſtle ſays indeed, *mark them that cauſe diviſions and offences*, but ſtops not there as *Mr. Hac* doth, but adds, *contrary to the doctrine, that ye* (thoſe believing *Romans*) *have received*, *Rom.* 14. and this doctrine of not judging and diſpiſing one another, and exerciſing Lordſhip over one another in doubtful matters, was one of thoſe doctrines, Mark and avoid thoſe that cauſe offences and diviſions there-againſt: what made him leave out thoſe words?

Sect. 9, Againſt the magiſtrates ſending forth his Princes to teach like *Jehoſaphat*, and teaching the truth himſelf if fitted thereto, *as David and Solomon did; hee would know if* I *included* calling *in that* fitneſs.

Anſ. yes doubtleſs, a calling from God; but as for a calling by man, it is to follow fitneſs; for they are to call thoſe that are fit διδακτικὸς *apt to teach*; their calling makes not fit, if God have not given them ſome fitneſs before; which how ſhould it be known, if it may not bee ſhewed before that call of Ordination? when I ſay they may do it if fit, I mean, they may both be called, or allowed by the Church to do it, if fitted by Chriſt (and ſure the Church are not to hinder his glory or ſervice by thoſe he fits for it, but to further it what they can) and they may do it before, to ſhew their fitneſs. And why may not ſome magiſtrates, if gifted and able, be called by the Church to preach, as well as ſome miniſters, if fit for worldly buſineſs, be called

called by the world to be magistrates. *St. Ambrose that was Lieutenant of Millain*, and Consul of the City, was made their Bishop: and *Origen* was permitted by some Bishops, & in their presence to expound the Scriptures before he was ordained. Hee says, *Jehosophat* sent out Princes *ad docendum*, that the people might be taught; listen ye Grammarians, is *ad Docendum* that the people *might be taught*? sure it's either *to teach*, or *to be taught* themselvs. It's in the Hebrew ללמד *to teach*, not in Hiphil להלמד *ad faciendum Docere*, to cause to teach: nor is it he sent the Levites *ad docendum*, & with them the Princes, with a *directive, coercive, coactive* power as hee after says, offering violence to the Text; but he sent the princes to teach, *ad docendum* actively; & with them the Levits to assist them rather: it was the Levites part to teach, but it also might the Princes that could do it. All the Pharisees that were Teachers were not Priests and Levites *Matth.* 23. 1. *Nicodemus was a master in Israel and yet one of the Council. Joh.* 3. 1. 10. *and* 7. 32. 50. *a Ruler of the Jews.* **David and Solomon were Prophets, he* says; & oh that all the Lords people and the Princes were so too; they may all prophecy one by one if God have given them the gift. 1 Cor. 14. 31. notwithstanding that Rule then in force, to *Let all things be done decently and in order*; and so it may be again that notwithstanding, could they all do so now. Remember that too, and crump not the Magistrates power.

Socrat. lib. 4. cap. 30. *Euseb.* l. 6. cap. 20.

**The Rulers of the* Synagogues *sent to, & permitted Paul to preach at Antioch in Pisidia Acts.* 13. 15. 16. *& yet he was not of the Tribe of Levi*, Phil. 3. 5. διδάσκαλ. *& a Teacher* ἀρχων.

CHAP. VII.

Professors Breaking Bread. The two-fold Resurrection.

To Chap. 9. & 10.

Sect. 1. LAy-men may Administer the Eucharist, he says is, 1. My opinion, which he undertakes to prove: and 2. A false one. If he cannot prove the first, I am not concerned to take notice of the second. And I am sure he cannot prove it from any thing that I ever writ, or preacht about it. The Question and Answer he suspected it from, was not about who may administer the Lord's Supper, but what it is; *viz.* An Ordinance of Christ, in which he---appointed the professors of his name to *take bread and eate it &c.* That this is true the Scripture shewes in the Institution of it: but as for the administring part of that work (which concerned them all as to participation) I said *nehilum quidem*: neither came it into my heart, so far as I can remember, when I wrote it. Well, but what says my Answer to his Exeptions? Why, I said, That Christ in his Institutiou of it, appointed, or designed onely Ministers to do it, I find not. How doth that prove I hold Lay-men may do it? What I say of the Institution is true; nor doth he assay to disprove it: and I describing what the Ordinance is, whence should I better do it then from that; or why should I be faulted, for not putting into my discription of it what that mentions not? He tells us of the *custome and constant practise* of the Church, and that that is a sacred Law. But what's that to Christs institution, from whence I defined it? what he says then of the Commission to preach, *Math.* 28. limiting preaching to certain persons (as if none but the Apostles might preach and baptize, contrary to *Acts.* 8. 4, 12.) and of *Rom.* 10. *How shall they preach, except they be sent?* and of *Heb.* 5. that speaks not of preaching, but of the High Priesthood, are nothing to his purpose; or what ever else he can say, except he had first proved that I ever asserted what he charges me with, and therefore I pass it.

Sect. 2. About the *two-fold Resurrection*, he begins with a false witness of me; and therefore to use his own words, *If beginnings be ominous*, we may *presage what follows*. He says, that *for distempered palates I have made provision, a thousand years reign upon earth in all worldly felicity, before the day of judgment*, which is very false; for I neither have provided nor asserted a thousand years in all worldly felicity, nor before the day of Judgment. I onely spake of a double period of the Resurrection; and in my Answers, a reign of Christ, not in all *worldly*, but in all *heavenly* felicity: against which let us see how he argues to prove it, contrary to many principles of Divinity plainly delivered in holy writ as he pretendeth.

Mr. Hac. 1. *The Scripture saith, that the heavens must contain Jesus Christ till the times of the restitution of all things*: and in our Creed, we believe *that he shall come from thence to judge the quick and the dead.* *Ans.* So I say, and believe too; at his coming then there will be a Restitution (not a Desolation onely) of all things; doth he believe that? Whereas he says, by my opinion Christ

Christ shall continue on earth so many years, and then judge the world: I answer, *He* must come from heaven first, where he is, and then judge the world both quick and dead, both at his coming, and in his Kingdom, 2 *Tim.* 4. 1. we speak not of a thousand years before the Judgement, the Judgement shall be at his coming, in destroying the wicked oppressors of his people then, and giving reward to his afflicted and suffering Saints, and at the end thereof, in judging all that shall be then raised, 2 *Pet.* 3. 7. 2 *Thess.* 1. 7, 8. & 2. 8. *Rev.* 19. 20, 21. & 20. 12, 13.

Mr. Hac. 2. *The day of judgement is secret, and hid from the world, unknown, and comes like a snare: But by this all men shall know when it shall be, namely, at the term of a thousand years.*

Ans. Nay, this opinion says it's secret too, because it begins at Christ's descent from heaven, of which no man knows; nor is it said, just at the end of the 1000 years shall the other dead be raised, but not til they be ended; at the end of which is *Gog* and *Magog* gathering together, before the other be. Let him read Mr. *Mede* about the Day of Judgement, *De mille annis tubæ septimæ, & placita Hebræorum de magno Die Judicij*, and inform himself better of this opinion.

Mr. Hac. 3. *It makes two Resurrections of the body, one a great distance of time after the other, and they believe but one resurrection of the just and unjust.*

Ans. That is they do not believe it, *Ergo* it's not true. Any Lay-man that hath parts, can argue at a better rate then that. Nor sayes the *Athanasian* Creed, that at Christ's coming all men shall rise together, and at once; but as in the Scriptures many things are said to be done at the day of Christ, some of which relate to his former coming, and some to his latter, and yet are spoken of together, as to be done at the same day; so might the phrase of, *at Christ's coming*, be understood by *Athanasius*, if he did believe it; if not, yet *Lactantius* that lived before him, tells us, it was the Doctrine of the Prophets, which they Christians in his time followed: And *Justin* Martyr before him, that all the fully Orthodox Christians in his age, believed it: and these lived nearer to the Apostles then *Athanasius*: For that in *John* 5. 28. *the hour comes, &c.* he knows that the Scripture often by *hour*, signifies not any short, sudden time, but any time, of any continuance, as *ver.* 25. *The hour is coming, and now is, that the dead* (namely in sins) *shall hear the voice of the Son of God*; speaking of spiritual vivification, that hour was then, and lasts for many hundreds of years. The like may be said to *Dan.* 12. And whereas the time of the resurrection of the just, is called *the last day*, its according to the Scripture-Language still, that speaks of all the time of the Gospel, as of one day of Christ's Power, and so all the time of his Judgement is the last day; in the morning of which, the Just shall rise and have the dominion, as *Psal.* 49. 14. which also shall be the last day to them, for they shall have no night to it, *Rev.* 22. 5. the awaking trump to which, is the *last trump* too, because no more shall sound after that: We find none mentioned in *Rev.* 20. 12, 13.

Lact. *lib.* 7. *cap.* 26. *Hæc est doctrina sanctorum Prophetarum quam Christiani sequimur.*

Totum hoc Novi Testamenti tempus ad diem usque judicij per horam novissimam designatur. Calv. Inst. *lib.* 4 *cap.* 8. *ss.* 7. *Psal.* 110. 3. *See* Ainsw. *in locum.*

Mr.

Mr. Hac. 4. *Our Saviour says, He will come again, and take them to himself, he says, not to abide with them upon earth, but to place them in the Mansions of his Father's House.*

Anſ. 1. Chriſt did come in the ſpirit to take up their hearts to be with him, as ver. 18. *I will not leave you fatherleſs children, I will come to you*; that he did to them ſoon after his aſcention, *they ſate with him in Heavenly places*, Eph. 2. 7. Look we after a ſhare therein.

2. He further came by death to take their ſpirits to him into thoſe Manſions; ſo St. *Paul* diſſolved, was with Chriſt, *Phil.* 1. 21. and Chriſt ſhall bring them thence with him, 1 *Theſ.* 4. 14. *Zech* 14 5. And

3. At that his coming he ſhall raiſe the dead in him firſt, and they with the living Saints, ſuddenly changed, ſhall meet him in the air, and be ever with him in Heaven or Earth, even as the Angels in Heaven, and ſhall reign upon, and over the earth, *Rev.* 5. 10. & 20 6. 1 *Cor.* 6. 2. And ſurely their glory ſhall be great in that earth, if *Rev.* 21. ſpeak of their glory, as all the Ancients have underſtood it: For it's ſaid, *the tabernacle of God ſhall be with men*, not theirs with God, ver. 3, 4 *And the Kings of the Earth ſhall bring their glory to it*, ver. 24. which ſurely they ſhall not bring to Heaven: Yea, that he ſaw the new *Jeruſalem*, not aſcending up to God into Heaven, but coming down from God out of heaven, *ver.* 2. all which and divers other paſſages, clearly imply, that the glory there ſpoken of, and the glorious ſubjects of it, ſhall be upon the earth: Yea, ſays not the Apoſtle Peter plainly, that this heaven and earth that now are, are kept in ſtore, reſerved unto fire---*But we look for new Heavens, and new Earth, in which dwelleth righteouſneſs*: 2 Pet. 3. 14. upon which *St. Auſtin* ſayes thus: *Mutazione itaq; rerum non omnimodo in interitum tranſibit hic Mundus---Figura præteriit non natura*: De Civit. Dei, lib 20. cap. 14. that is, that the World ſhall be changed, not utterly annihilated: the form of it, but not the nature of it ſhall paſs away. But ſhall there be a new earth, think we, for Beaſts and Birds onely to dwell in? No, but for righteouſneſs, righteous perſons to dwell in, and the righteous promiſes of God to be performed in. But according to their opinion no body ſhall dwell there, all the righteous being above the ſtars, and all the wicked in hell.

Verum in his verbis abſterget Deus omnem lachrimam ab oculis eorum, &c. *Tantâ luce dicta ſint de ſeculo futuro eſt immortalitate atq; Æternitate ſanctorum ut nulla debeamus in literis ſacris quærere vel legere manifeſta ſi hæc putaremus obſcura* Aug. de Civit. Dei. *lib.* 20 *cap.* 17.

Mr. Hac. 5. *This Opinion makes the Kingdom of God to be of this World.*

Anſ. Nay, it's in the World to come, and from and of God to give it being, in which we do not think or dream, that the bodies of the raiſed ſhall need the refreſhments of this World, but they ſhall be glorious; the children of the reſurrection equal with the Angels.

Mr. Hac. 6. *The Church of God is either militant or triumphant; but by this Opinion it ſhall for ſo many years be neither, but between both*, &c.

Anſ.

Anſ. This alſo is a miſtake; the Church then ſhall be triumphant, judging the world, not warring with it; though as Chriſt had a middle ſtate between his ſufferings and his going into Heaven, why may not his Church have ſo too? as *Tertul.* ſays, lib. 3. *Contr. Marcion.*

Mr. Hac. 7. *According to this Opinion the joy of the Saints in God's preſence ſhall not be evermore, or perpetually continued,* &c.

Anſ. This is a miſtake too; for God himſelf ſhall be with them, even their God, while his tabernacle is with men and the new *Jeruſalem* not in, but come down from Heaven, *Rev.* 21. 2, 3, 4 and they ſhall have no night, no interruption, chap. 22. 5, 6. *Gog and Magog conſpiring, ſhall not hinder them, but they ſhall be bleſſed and holy continually,* Rev. 20. 6. God and Chriſt with them, ſhall be Heaven to them; the glory they have now with God in their ſpirits, is not diminiſhed then, but encreaſed by the addition of their bodies glorious, Chriſt being ever with them: The glory that *Peter, James* and *John* ſee upon Chriſt, was a glimpſe of that Kingdom; *Matth.* 16. 28. with 17. 1, &c. Mens prejudice and want of underſtanding and right apprehenſions, makes them talk at rovers. Is it not mens low thoughts of Chriſt, that makes them think any thing better in heaven than he is. I have not gone contrary thento things plain and fundamental, as he imagines; but his retaining old conceptions and prejudices, hinders him from ſeeing as plain a truth as moſt in the Scripture, as to the being of the thing, though as to the manner of it, many things in it are hard to be underſtood: *It doth not yet appear what we ſhall be,* 1 John 3. 2.

Sect. 3. Having failed in diſproving it by Scriptures or Reaſons, he will not be able to bear up againſt the Scriptures for it: From 1 *Cor.* 15. 23. I ſhewed that they that are Chriſt's, ſhall riſe at his coming, and afterward ἔτελα comes the end. It's not ſaid, all men at his coming. To that he ſayes, it's ſaid elſewhere, quoting *John* 5. 28. but names not the words, becauſe they are not ſo as he ſays, but the hour comes when all that are in their Graves ſhall hear his voice, and come forth: We ſhewed how the Scripture takes the word *Hour,* in anſwer to his third argument: Yea, there alſo the reſurrection to life is firſt named. *He* quotes alſo *Mark* 25. 31 but miſ-reads it; for it's not, *When the Son of Man cometh, he ſhall ſeparate one from another,* (though ſomething of that too, ſhall be when he cometh) but *when the Son of Man cometh,* (or is come, ὅταν ἔλθῃ) *in his glory, and all his holy Angels with him, then he ſhall ſit upon the Throne of his glory, and all Nations ſhall be gathered before him, and he ſhall ſeparate them,* &c. What is there that argues, all ſhall be raiſed at one period at his coming? There's a ſitting on the throne of his glory firſt, before all Nations be gathered, &c. He quotes alſo 2 *Theſ.* 1. but nothing to the purpoſe, becauſe nothing in it ſayes that all ſhall be raiſed together at Chriſt's coming: But that when the Lord Jeſus ſhall be revealed from heaven, he ſhall give reſt to the troubled Saints, and deſtroy the wicked that oppreſs, and have oppreſſed them; but whether all in his very appearing, or how long after, he ſayes not. He quotes alſo 2 *Tim.* 4. 1. that ſpeaks of Chriſts judging the quick and dead at his coming, and in his Kingdom, the latter of which he ſuppreſſes, probably becauſe he thought it made againſt him, as implyin

plying a twofold period of his judging, and so of the resurrection to it.

Sect. 4. *He sayes*, Every one (*in* 1 Cor. 15. 23. every one in his own order) *extends no further than to Christ and his body mystical.*

Ans. But what then means, *After that comes the end, when he shall have delivered up the Kingdom, and his reigning till he put down all Authority and Power, and the last Enemy Death*; says not, that the end is not, till he hath delivered up the Kingdom, and that, that Kingdom is to the destruction of death? But if Death was totally destroyed at his coming, when then is the Kingdom in, which he shall reign after his coming, and his Saints with him, as 2 *Tim.* 4. 1. and *Matth.* 25. 31. so then there is a raising those that are his, at his coming; and at the end, or a little before, the destroying of Death from off all others too: Which things I urged before, but he passed them without answer, onely tells me, *I lose my self in confusions*, out of which he endeavours to bring me by telling me of a *twofold Kingdom; one natural, absolute and essential, as God, of which is no end; and the other Ministerial and Oeconomical, belonging to him as Mediator: this hath he received of the Father, and shall at last deliver it up.*

Ans. Very right; but this he shall not deliver up at his coming, but afterward, when he hath destroyed Death, for this is the Kingdom he is gone to receive, and to return, *Luk.* 19. 12. But he no where says he shall lay it down at his returning, but sit upon the Throne of his glory, *Mat.* 25. 31. and therein judge and reign, and his Saints with him, *Rev.* 20. 6. He says, *those texts in* Rom. 8. 17. 2 Tim 4. 1. & 2. 11, 12. *speak of the Essential Kingdom*: But who will believe him? If we suffer with him, we shall reign with him: Is not that reigning, the reward of his sufferings and ours? his reigning of his, and ours of ours? And is that his Essential Kingdom which he should have had, though he had never suffered? *With him* implies fellowship and conformity, as in the suffering, so in the glory: But sure no man shall have fellowship with him, or be conformed to him In his Essential Kingdom as God, unless we shall be all God with him too, which I suppose Mr. *Hacon* will not grant.

Sect. 5. Luke 14. 14 *At the resurrection of the Just, he sayes, is not a distinct period, but a state.*

Ans. If a state, then the reward it self: but it is not, *He shall be rewarded with the resurrection of the just*, but *at it.*

Many things, he says, *may differ much, which may come to pass together.*

Ans. Be it so but it is not said neither, *he shall be rewarded at the resurrection with the just*, but *at the resurrection of the just.* What's that, but the time when he shall be rewarded?

Sect. 6. He says Rev. 20. 4, 6. *imply two resurrections, but not both of the body, but one of the soul, from the death of sin and error.*

Ans 1. That in the 4*th.* and 6*th.* is a resurrection of those that were beheaded for the testimony of Jesus, and had not worshipt the Beast, *&c.* Not a resurrection to the testimony of Jesus, and from Beast-worship; sure they were raised from sin and error, before they so loved Jesus and his testimony, as to be beheaded for them.

2. I oppose Mr. *Hacon* to himself; for he sayes a little after, that those in ver. 4. lived the life of glory, and then it was not a rising from sin and error,

for

for that's to the life of Grace, but from sufferings and death, unto glory. He sayes *ver.* 4. *speaks neither of bodies, nor resurrection, but of souls.*

Ans. 1. Souls include bodies, as *Act.* 7. 14. seventy souls, are seventy persons; and the *Hebrew* נפש *a soul*, rendered in the *Greek* by ψυχη is put for the body, *Levit.* 29. 28. *Numb.* 5 2.

2*dly*, The 6*th*. verse calls that in the 4*th*. a resurrection.

And 3*dly*, It's opposed to, and distinguished from the rising again of the rest of the dead, who were raised onely in body afterwards: But *the rest of the dead lived not again*, he sayes, *means, Satan detained many still in Paganism and Antichristianism, who would not rise out of sin and death.*

Ans. And shall they be raised out from thence at the end of the thousand years? He sayes, No, not at all. Reader, judge; doth the saying they lived not again till the thousand years were finished, imply that they lived not at all? Truly then it might have been said rather, they lived not again when the thousand years were ended: Nay, doth he not afterwards in ver. 12. mention the general resurrection of them also? *This is the first resurrection*, (he sayes) *is all one, as this is the resurrection from the death of sin*: From which they were raised before their being beheaded for the testimony of Christ, and this is after it. *That it's not the same kind of life that is affirmed of those in the fourth verse, and denyed of those in the fifth; and that those in the fifth*, revixerint, (he should have said, *non revixerint*) *lived not again the life of Grace*: are barely his sayings, without proof or reason: Their not living again, argues a fore-living: But I pray, did they ever before live the life of Grace, and were lost from it, that shall never live it? See whither mens confidence in mistakes carries them! *Dato uno absurdo sequuntur mille.*

Sect. 7. *That after the thousands years, there follows not the resurrection of the ungodly, but Satan loosed, and Gog and Magog going forth to battel against the Saints, and they to be devoured with fire from Heaven*, is not truly spoken: For both one and the other follow, as appears ver. 7. 10. 12. *Beza's* Translation couples them well together, who reads it, *Tum vidi thronum magnum*, is but a sudden business, soon over, and then comes the great and general resurrection and Judgement, *ver.* 10, 11, 12. *But whence should these wicked men come*, (sayes he) *there being none alive on the Earth but the just, for the rest of the dead lived not again all that time.* *Ans* Vnderstand that the Saints shall judge the World, 1 *Cor.* 6. 2. They shall reign, and that shall be over some bodys; there shall be a world then for them to reign over, and to judge; there shall be Nations of the saved or preserved from the Judgements and burnings attending the coming and beginning of that Kingdom, *Rev.* 21. 23, 24. that shall walk in the light of the new *Jerusalem*, and yet not be of the new *Jerusalem*, or glorious Congregation: Of those doubtless shall be that great seduction and destruction; these shall live upon earth in those times before the general Judgement, though none of the wicked, dead before, shall then be raised; yea, and of those raised at last too, shall be some good too, as is evident; for they were the suffering Saints, and confessing Witnesses to Christ in his suffering Kingdom, that shall rise first, and reign with him, *Rom.* 8. 17. 2 *Tim.* 2. 11. 12. Those in that Kingdom under the Judgement and Government of the Saints,

being not the children of the Resurrection, shall dye as well as live there, as *Isa.*65.20. and shall be raised again at the great and last Resurrection: So that still this opinion bears up against all his objections and difficulties, although there be many things hard to be understood about it, because we see them at a distance.

Sect 8. I alledged of the Ancients for this, *Iustin Martyr*, *Tertullian*, and *Lactantius:* Justin (he sayes *had it of the* Jews, but without proof: *Iustin* reasoning against some *Iews*, said it was the opininion of all the *perfectly Orthodox Christians*. He puts a non-sense upon Mr. *Mede*, as if he would make some blasphemous Atheists to be Orthodox Christians, whereas there is no shew of any such intimation in him. Tertullian (he says *received it from* Montanus, quoting lib.3 cap.24. against *Marcion*. That he had it not from *Montanus*, the former testimony shows, where the Orthodox Christians that lived before *Montanus*, are said to hold it; yea, he abuses his Readers, for there is no footsteps of *Tertullians* Montanizing in any thing thereabout; nor doth he oppose himself as a *Montanist* against the Orthodox, when he speaks of it, but with the orthodox against *Marcion*, *nam et confitemur in terra nobis regnum repromissu, sed ante cœlum & alio statu.* nor are there 24 chapters in that book nor any thing neare that place I quoted in Chap. 17. that savors of *Montanus*, but a confutation of the Jews rather that denyed Christ to be come, he says *Lactantius* his chief proofs are from the *Sybills and Virgills Eccloges*, but falsly; for though he also make use of them, yet he chiefly leanes upon the Prophets and Apostles, and therefore concludes that discourse with this saying, This is the Doctrine of the holy Prophets which we Christians follow.

* *Hæc est Doctrina Sanctorum, Prophetarum quam Christiani sequimur.* Lib. 7. cap.26.

Sect. 9. He closes with this Syllogism: *That Opinion that was generally condemned by the Church of Christ, and was afterward upheld by none for the space of above a thousand years, is no Catholick Doctrine, or sound belief; but such is this opinion.* I deny both his Propositions, till I can see him prove them: What the Church condemned, was not this opinion rightly stated as the primitive Christians delivered it, but as Mr. Mede says, either *assumentis quibusdam deformatam*, or *inique & perperam (ut quidem arbitror) intellectam rejecerunt*, as it was adulterated with *Cerinthus* his leaven, and dreams of earthly and fleshly pleasures, or as wrongly understood: And this St. *Austin* plainly implies, when he says, *De Civit. Dei*, lib.20. cap 7. *This opinion were tolerable, if they held that the Saints in that Sabbath should have some spiritual delights by the presence of Christ with them, (as we do altogether believe) for we were sometimes of that mind: But when they say, that those that shall be raised, shall give themselves to most immoderate carnal Feasts, in which they shall have so much meat and drink, as not onely exceeds all modesty, but the very measure of incredulity it self, those things may by no means be believed, but by fleshly minded people.* Thus *Augustine*. No marvel then if the Church condemned such an opinion; and such it was, and not as rightly stated that they condemned.

Comment in Apoc. p. 276.

Chap.

CHAP. VIII.

Several abusive charges about God's Attributes, and General Redemption. *On Chap. 11. & 12.*

Sect. 1. BEcause I noted what their principles speak of God, that seeing he can have no new immanent act of Will, and he hath not willed (say they, to save the most, it follows that God cannot save the most of men. He charges me with *seeming to speak ignorantly and irreverently of God's attributes:* Whereas I appeal to thee *Reader*, whether my collection from their principles be not fair; and whether there be any irreverence at least attributable unto me in that my collection: Nay, is it fairly done of him, to make thee believe that I infer that from the former onely, which I infer not but from both those their sayings. His other charges then, *that I am afraid lest God's Decrees should deprive him of his liberty, as if his hands were tyed* (which yet follows from their sayings compared) *and that my Divinity finds more solace in Seneca's Hercules furens, than in Gods word*, because I noted, that those their principles agree with those Stoical passages, (which are none of those justifiable opinions that he after pleads for, but of the worst of them, are abuses; as also his taxing me with asserting it an error, that God can have no new immanent act of will, when as I onely noted it as their saying: Yea they are meer slanders of me, to say, that *I impeach three of God's most sacred attributes, as* 1. *His Immutability.* 2. *His Providence. And* 3*dly, his Omnipotency.* For first, I did not charge it as an error to say, God cannot will a-new, but onely noted how from that and their other saying, it follows that God cannot save the most, it's a secret above my power to determine: And yet how that denies God's Immutability, I see no more, then to say he can work *de novo*: He may will *de novo*, that wills new things, though not contrary to what he hath willed, but onely different. New motions of the mind imply no more mutability of the mind, than new motions of the hand imply mutability in the hand, much less if neither the one nor the other be properly motions; and therefore that God is one mind, and who can turn him? as *Job* sayes, *and works all things according to the counsel of his will*, as *St. Paul* saith, or *ordains, disposes, and over-rules the actions of wicked men to his glory*, is little to his purpose, either for that, or to make good his second charge, *viz.* that I impeach his Providence, which I compared not with the Stoicks fate, as he falsly says: It was their Opinions I compared with the Stoicks fate, that render it impossible for God to save some men that are yet under his patience; for not onely his hands are tyed that cannot do what he wills, as he says, but his too, that cannot will what and when he pleases, or any different thing, though never so consistent with what he hath called, at least he seems to have his heart tyed up. I durst not pry into the Essence of God, as they do, nor deny his wills omnipotency, and all better more than his hands or powers: I durst not conclude but that as he can do what he will, so he can will too, as, and when

he pleases. 2. That I impeach his omnipotency, while I speak as if God could do no more then he hath done for man's salvation. I have shewed the groundlesness of his charge, in my first Chapter, that their own principles are more guilty of it, then my Answers evidenced, which instead of refuting, he hath abused and falsified. As for his commendations of the *Stoicke* opinions, let him if he please, be called the *Stoick-Divine*, I shall not grudge it him, nor follow him in that vagary. *That no man is brought to Heaven by universal Grace, or that sufficient help afforded to all men*, is his proofless assertion, except from a *Dutch*-man. Some Infants at least that have no more then all men have, may go to Heaven for ought he can say to the contrary. *That I plead for no other Grace than given in the first Covenant, or that I think there is no other Grace to be had, then that by which* Adam *stood, and notwithstanding which he fell*, are meer mistakes, and senceless falshoods. I plead for the gift of Christ, and of his fulness, was he given in the first Covenant? Or did *Adam* stand by him? Away with such fictions.

Sect. 2. Concerning general Redemption he wrongs me, in saying *that I will not hold it, because he holds it, but argue diversly against it*, p. 57. *and bring arguments against my own Opinion*: All said without proof or colour of truth, as I appeal to my 57. page. I told him he innovated from the Scripture, in giving that as the reason why the Ransom profits not all to eternal life, because it's not given to all to believe. He endeavours to shew the contrary from *Deut.* 29.4. *The Lord hath not given you an heart to percive, and eyes to see. Beza* reads it, *Non dederat usque in diem hunc*; the Lord had not given you them until this day. But neither did *Moses* accuse God to them there, nor signifie that they must perish because God had not done that for them, nor argue that they should perish at all, but was making a Covenant between them and God, that they might live, and signifies to them that they had not yet had an understanding into what they had seen; sure to provoke them to humble themselves before God, and seek it of him, that he might give it them, and not think themselves to have attained it, before they had, as Christ said to *Peter*, *What I do, thou knowest not now*, John 13. 7. yet that hindered not, but in following on to know, he should know it afterward.

He quotes again *Matth.* 11.26. *So it seemed good in thy sight*: What seemed good? that some should perish because God gave them not Grace to be saved? No sure, but to chuse his poor * *Laick* and *Mechanick* Apostles to know and publish those mysteries of the Kingdom that the proud Pharisees knew not, and not those Pharisees & wise learned persons to be the knowers and publishers of it rather to them; not but that those proud men humbling themselves to receive the Word at their mouths, might have known them too, but they would not come to Christ for them. He quotes also John 10.26. *Ye believe not, because ye are not of my sheep*; that is to say, they were not meekned and docible, or as our Saviour himself in another place explains it, because they could not hear, (that is,

* *Sensu Iudaico qui turbæ in eum credenti maledixerunt, & hanc iniquissimam legem condebant; sc. quod principum voluntas & Pharisæorum debuit esse regula fidei subditorum.* Heming. *in* John 7.49

is, endure to hear) his voice; they could not abide the reproofs and convincements of his Doctrine, John 8. 43. * He objects from *ver.* 16. *Were the Gentiles yet uncalled, meekned and made docible?* *Ans.* There were some amongst them not yet called to the distinct knowledge of Christ, that were: Witness *Cornelius*, *Lydia*, and divers other fearers of God, as we read in the *Acts*; yea many that would be glad of, and embrace the Gospel-tydings when they came, as *Acts* 28. 28. *they will hear it*; and this through the previous humbling operations of God in his providences amongst them very probably, as *John* 6. 45. He says, by sheep are meant Elect, without reference to any sheep-like disposition. Who tells him so, that can prove it? Metaphorical speeches use to bear some resemblance to the things whence the Metaphors are borrowed; as in calling the Apostles Lambs, and the world Wolves, *Matth.* 10. 16. comparing some to Dogs and Swine, other to Doves, *&c.* How comes it that onely here there is no resemblance to the sheep-like Nature? He quotes *Acts* 18. 10. *I have much people in this City*, not with reference to any frames or qualities he says. I answer, 1. There's no Metaphor. 2. All the Earth are God's, *Exod.* 19. 5. and there were many people in *Corinth*; therefore God would have him tarry the longer there. 3. There were many already converted ver. 8. and he would have him tarry longer with them. or 4. There were many by him, and his secret workings in them prepared for the receit of the Gospel upon hearing of it. *All that the Father giveth me shal come unto me.* It is in the Neuter gender, *All that which the Father giveth, &c.* Christ comforts himself in that he shall have that portion that God gives him, let the world use him as they please. *And he* that man) *that comes unto me, I will in no wise cast out.* With reference to which two distinct things, are the two distinct mentions of the will of God; the first in the *Neuter* Gender too, *ver.* 39 and the other in the *Masculine*, ver 40. the first of that given him, that Honor, Kingdom, &c. which though it might seem for a time to be decayed and fallen down, he would not lose it, but raise it up at the last day: The latter is of persons voluntarily coming through Grace: * Yet I say, None but whom the Father gives to Christ, can come to, or believe in him; and therefore it behoves men to hear and learn of God, as he is shewing them his truth, and speaking to them, that so he may give them to him, that being the way in which he gives them: *Every one that hath heard and learned of the Father, comes to him*: they are therein given to him: But how proves this that the Scripture ever gives this as the reason of mens perishing, that God gives them not faith? Our Saviour did not say of any of these, in any of these places, that they must perish absolutely, but spake those things to them, that they might be saved, (*Ioh* 5. 34.) that they might be humbled to hear and learn of God by him; much less said he that they must perish because God was wanting to give that to them, by which they might be saved.

* *Quæ est causa quod non sint de ovibus Christi? an necessitas aliqua fatalis, an concilium Dei destinantis eos morti? nullo modo, sed voluntaria contumacia, &c.* Hem. *in* Joh. 10. 26.

Sect. 3. He changes the frame and phrases in which I laid down my Propositions about Gods giving faith, and then derides and sayes, *God gave* Judas *Faith, but he would not take it.* *Ans.* That Christ loved *Judas*, and he rendred

dred him hatred for his love, see *Psal.* 109.4,5. with *Acts* 1.16,20. *he lost his own soul*: Had he heard and learned of the Father, he also had come to Christ; Nay, that he sometime believed, seems clear, both in that Christ chose him to be an Apostle (and he is so far from bidding wicked men (while such) to preach his Statutes, that he forbids them, *Psal.* 50.16.) and in that our Saviour calls him Devil, for that implies he was first an Heavenly Angel, was in, but abode not in the truth. Besides, he hath these falshoods

1. *That with me to give, is no more than to offer.* For I gave a distinction of giving, the first and least branch of which is more then to *offer*, namely to afford and give in power also to accept, with encouragement and provocation to take it, or so to exercise that power, that what is offered may be received.

2dly, *That I suppose that man hath always spiritual life, and can come when he is called, and take what is tendered him, and eat what is set before him.*

Ans. I suppose not that man hath any of this of himself, but that when God calls him, his words are spirit and life, and give power to the dead to hear, so as they might incline the ear and live, *Isa.* 55.2,3. *John* 5.25. that the Bread of God being living, is not like our dead bread: Here we must have life first, and come to our Bread; but that is living Bread, and comes to us dead persons, and gives life to the World, so as a man may eat of it, and live, sayes *John* 6.50. that any do not so, it is his own fault, though that he may do otherwise, is of the Breads coming down to him, and giving life to him, that he may eat and live in a further sence of living: And though Faith be the chief part of spiritual life, as he says, or rather the mean of it) yet it is begot by the prævious acts of the Spirit of Life, in the Bread of Life, and in mens listening to the Word of God, by the power brought to them, and afforded them before they act, or can act it: For faith is of hearing, and so hearing is before faith, and that hearing is of the Word of God, *Rom.* 10.17. and God affording that power to men, in and with his Word, before they believe, and that they might hear and believe what he offers them, is not as he sayes (comparing spiritual things with natural wrongly) *like our dead meat offered to a dead man.*

3dly, *That I in effect say, that this man is saved, and not another, is not of God that sheweth mercy, for he shews mercy to all; but of man that willeth and accepteth his mercy.*

Ans. In which he commits the fallacy of answering divers distinct interogations with one answer. I say, that any are saved, is of God's mercy solely, yet not without faith in the adult, as was shewed Chap. 4. but that another is not saved, is not of God's mercy, but of his own sin and evil, that refuseth mercy.

4thly, *That I think that when the Apostle sayes to* Timothy, *If God peradventure will give them repentance, he must mean, if God please to propound to their minds such Reasons and Arguments as will prevail with those that are disposed as they ought to be.*

Ans. No such matter (though it's false that *Timothy* could do so much, he might present them to the ear, not to the mind) I say, there is over and beside those outward proposals, such inward operation of the spirit, as gives capacity

capacity to awake out of sleep, and recover themselves out of the snare of the Devil, as the phrase is there in 2 *Tim* 2.25,26. to which there is there a *peradventure* whether God wil give so much or no to those that stubbornly oppose themselves, and contest against the truth, though upon such the servants of God are instructed to wait with patience and meekness, seeing God may peradventure please not to cast them off, and leave them to their own hardness, as it becomes me to exercise patience and meekness towards Mr. *Haton*, opposing with too much wilfulness the truth, and dealing too palpably badly and irrationally with me; for which, though God may justly leave him to his perverseness, because he deals so unfairly and unchristianly, yet God being slow to anger, and full of mercy, perhaps he may give him an heart to relent; though his so opposing, puts it to a *peradventure*. The Lord help him to take warning.

Sect. 4. He asks, *Who gives the serious listening ear?*

It's answered in what is said, *God*. Yet not so irresistably, but that he to whom he gives that power, and leads to it, may resist the Spirit by which he gives it; whence so many calls to encline the ear, and so many reproofs for stopping it.

He says, *They should speak of the Spirits concomitancy with the Word, that hold any such thing needful beside the Word, for producing faith.*

Ans. And why not they that hold it needful with the Word, though not beside, so as apart from it: And I am one of those that always so held.

He says, *It's not universally afforded, for some hear and understand not, their hearts being like the high-way.*

Ans. How came the Word into their hearts, if no spiritual force accompanied it; for even in those compared to the way-side, it was sown ἐν τῇ καρδίᾳ αὐτῶν *Matth.* 13.19. in their heart; but for want of an active understanding, or consideration of it, that they might understand it, Satan takes it from their heart, ἀπὸ τῆς καρδίας αὐτῶν *Luke* 8.12. *that they might not believe, and be saved.* Nor doth the different carriages of men toward the Word, or attainments by it, imply a defect of the Spirits concomitancy with the Word to any of them, but a different use or abuse of it; and whatever he denies, and in what manner soever, yet it's evident that the Spirit accompanies the Word with such power, even to the way-side-hearers, that did they but (as God gives them power thereby) consider it, and seek to understand it, and not wilfully stop their ear, it would actually convert them, and cause true Faith in them to salvation. And this both Christ implies, when he says Matt. 13.15. *They stop the ear lest they should be converted, and I should heal them.* And the Devil knows it, else he would not, nor need be so busie to get it out of their hearts, as he is; ἵνα μὴ πιστεύσαντες σωθῶσιν *lest believing, they should be saved*, Luke 8.12.

Sect. 5. *Not all that are drawn come, sayd I.* To try the truth of that he proposes, *All that the Father giveth shall come.* But his giving and drawing differ; nor are *to draw*, and *to teach*, and *to give*, of the same import. To teach and draw may be, but to give is more. God drew those in *Hos.* 11.3. yet they

came

came not. He taught those in *Isa.* 48. 17. *I am the Lord thy God that teacheth thee to profit, and leadeth thee by the way thou shouldst go*: Yet they received not his teachings, nor the profit of them, as *ver.* 18 testifies. For God complains of them there, that they hearkned not to his Commandments, and so fail'd of that peace as a River which his teaching led to; as also *Jer.* 2. 17. that they forsook him when he led them by the way. Now because he tells me of my Masters (though I own none the Master of my Faith, but Jesus Christ, others may be helpers of it, but not Masters) I will tell him what one, that it may be he calls Master, says of that place; it's *Austin*:

Lib. 1. *de Gratia Chr. contr. Pelag. & Cæles. Cap.* 14 & 31. *Non est igitur consequens ut qui potest venire etiam veniat, &c.*

If, says he, every one that hath learned of the Father, comes, as the Truth saith; then whosoever comes not, hath not learned. Therefore it follows not that whosoever can come (as none can but whom the Father draws) doth also come, unless he also will and do it; but every one who hath learned of the Father, not onely can come, but also cometh; where is both the profect of possibility, and effect of the will, and effect of the action. So then, that that gives the *can come*, doth not always effect the *actual coming*. Which whether it wholly overthrows not Mr. *Hacons* saying, Reader judge. And whereas he puts off that in *Hos.* 11. 3. of drawing them, and taking off the yoke, &c. with saying it's meant of the Civil state of the Jews; let him mind what *Zanchy*, another that perhaps he calls Master says upon it amongst many other things too large to mention,

Zanch. in Loc. Legis suæ jugum lenti illis reddidit quatenus & legi promissione, de remissione transgressionum legis per Christum adjecit, & spiritum suum quo legem servare possint, omnibus obtulit, nemini denegavit, &c.

He rendered the yoke of his Law, says he, light unto them, inasmuch as he added unto the Law the promises of the forgiveness of their sins against the Law by Christ, and offered his Spirit to all, by whom they might have kept the Law, denyed it to none, and actually endued many with it. I did not talk of a muzzle, as he implies, but a yoke.

Sect. 6. I shewed, that the result of his principles is to lead men to reason, If I be elected, I shall and must unavoidably be brought to believe; if otherwise, I must perish. To which he says, *Such a reasoning argues that man for the present given over of God.*

Ans. Let the Reader judge, whether it be not rationally deduced from their principles. And suppose a man be for the present given over of God, how can that hinder him of life, if elected? For as he says himself, he may reason, *If God hath chosen me, I must out of all doubt believe and repent, and amend my wayes*; yea, this he must, whether he do at present take heed to do so or no; yea, though he yet go on to be wicked and scornful, and reason against God's mercy and his duty: For sure their principles hold, that no present sins can frustrate the conversion of those sinners that are elected, and therefore may stand without any such resolution to diligence, to apply himself to faith and holiness, [*apply himself to faith and holiness.* Reader, mind that phrase in *Mr. Hacon*] yea, against such a resolution as he perswade us his Doctrine

leads

leads to; yea I lately heard of one in *Lin*, that by hearing such Doctrine of Election, actually broke out into such like tearmes; That if that Doctrine was true, if he was Elected he must be saved, and thereupon gave himselfe up to sad prophaneness.

CHAP. IX.

Whether any shall perish but the impenitent. *On Chap* 13.&23

Sect. 1. THe title of his 13*th* Chapter is wrong, and implies falsly in it as if I held, *That all in Adam are Pardoned*: whereas I asserted no such thing: much lesse as he charges me *Chap.* 23. p. 210. *That all sins proceeding from the first Adam, are forgiven of due debts to the Impenitent*; for to such, even what was forgiven may be imputed, as in *Matth.* 18.32. 34. The substance of my Doctrine that he is pleased to honor with the name of Detestable, even as of old they honored Christ's, and his Apostles sayings, is, That God through Christ holds not men under sin, because *Adam* sinned, and thereby are become sinners, and defiled; but for their not repenting and turning to him as his grace prevents them, as in *Joh.* 3. 19. *This is the condemnation* (not that the world is naturally in darkness, but) *that light is come into the world, and men love darkness rather then light.* To all his abuses and wrestings of my words before discovered, he is pleased to give a dumb Answer; not so much as once acknowledging any fault, though he cannot defend them: no, yee may be sure that he that takes it ill, that I let the world know that he repented in a Letter to me of some harsh sayings, will not do publike penance, though of falshood he is never so clearly and before the world convicted; but if that be the the way for him to prosper, I am deceived.

Sect. 2 There is little in that Chapter but what is answered in my former book: onely he asserts the same things again by his own Authority, and thinkes to carry it by his bare saying it; as, *That to love the darkness more then light, resist the truth, and hate to be reformed, are all of them necessarily derived from originall sin, and truly parts and products of our naturall pravity, as any sins I can name.* To which I say but, that nature of it selfe inclines to all that; but to do and act those things against the reliefs of grace preventing, is meerly voluntary, and not the necessary fruit of that roots production: whence they are said to be of their Father the Devill, which is worse then of their Father *Adam*, *Joh.* 8. 44. and to sin like *Adam*. *Hos.* 6. 7. and after his similitude, *Rom.* 5. 14. that is without necessity, for so he did.

Sect. 3. To that of *Joh.* 15.22,24. *If I had not come and spoken, &c.* He says, *It cannot be meant of Christs coming spiritually, in his light and truth*; because it's sayd, *If I had not come and spoken, and come and done &c.* As if in his spiritual comings he spake and did nothing. Let him Read *Prov.* 1.20,21,22,23,24. *Rev.* 3. 20. and he will see the contrary: & yet *I* confesse Christ speaks directly there of his coming & speaking to the Jews; nor did I imply otherwise before, but he was God manifested in the Flesh, and so what he did in the flesh in his

miniſtration, and on their bodies, declared what he did, and was ready to do for men at all times ſpiritually; and ſo by way of Analogy it may be applied to his ſpirituall comming alſo: ſo that all he adds about *Capitall enemies to Chriſt* (as if he had had ſuch if he had not come) *and the other ſins of the Jews before his coming*] being built upon that falſe unproved principle, fall of themſelves: and ſo do his notes upon the ſinning after the ſimilitude of *Adams* tranſgreſſion; as if that could be like it, that had neither poſitive Law, nor power to abſtain from breaches of the natural, nor any like ingagement to uſe that power well, as *Adam* had a ſimilitude without ſimilitude.

Sect. 4. How pitifull is his diſcourſe about 2 *Cor.* 5. 14. 1. *He conceits the Redemtion there ſpoken of, is a Redemtion actually applyed*: and yet there's no mention of any Redemtion, but of Chriſts dying for all, and to what end? not what is effected in men for whom he dyed. Was Chriſt's dying for a man the Redemtion actually applied, ſo as he is juſtified, regenerated &c.? and are all that Chriſt dyed for ſo? If that be actual redeeming and regenerating of them, then ſure he had no cauſe to fault me (though falſly) *Chap.* 10. for making Chriſt's death, reſurrection and glorification all the meanes and ways of Salvation. I enumerated rather too many, then too few. 2. He ſays, *The love of Chriſt is probably rather their love to Chriſt, then his to them.* *Anſw.* Was it their love that Chriſt dyed for them? or if their love had any conſtraining force upon them; was it not from his love cauſing it? Is it not more likely that Chriſts love that was ſtronger then their's ſhould have the glory of conſtraning them? and how could the people but imagine [what he ſays *he would not have them imagine that what he ſpake of his miniſtery tended to his own commendation*] if it was not the love of Chriſt to them, but theirs to him that he commended? In his. 3. *He talkes of all being choſen alike without difference*: which is neither my aſſertion, nor to the place he had in hand. 4. He aſks, *would the Apoſtles, making all their hearers beleive that Chriſt loved them all. and dyed for them all without difference, worke upon the diſobedient, &c.* *Anſ.* Let him aſke the Apoſtles what wrought upon them that were diſobedient. *Tit.* 3. 4. Was it not the love of God to mankinde? he ſays not ſome peculiar love to themſelves: and what ſhould the Apoſtles preach to others to turn them, but what turned themſelves? did Chriſt preach any other love to *Nicodemus* to regenerate him, but *God ſo loved the world &c. Joh.* 3. 16. 5 He demands, Then how it comes to paſſe that his ſpeciall love doth ſo little? *Anſ.* Who ſays his ſpecial love doth little. Nor cry we out, *that ſpecial and eternall love cauſes men to caſt off all care of ſalvation*: but we ſay, that mens preaching of election as they do, and a ſpeciall love they know not to whom, and hiding and denying the Generall love of God which ſhould draw them in to Chriſt, who is the object and ground of that ſpecial love, doth them no good, nor lead them to profit, but to hurt, while it leads them to ſeeke the foundation of their faith and hope in themſelves, and not in Chriſt. When I ſaid that the Phariſee thought he could not have been ſo good as he was, if God had not had ſpecial and Eternall love toward him, I denyed not arguments from ſpecial love and favour, but implied that men often think that their zeal [even to perſecution] is the product of what it is not.

Sect. 5.

Sect. 5. He craves my attention to some instructions he give me about *Christ's worke in behalf of mankind, being diversly expressed---and that when it's compared to the payments of a debt or ransome---we must not imagine that it can have any respect to such satisfying Gods justice, as that there should be any ground for not punishing the same fault again; but that when it's absolute as to some effect, and conditionall as to some other; then its neither against reason, nor justice, nor custom; but that the payment, pardon, or satisfaction may be twofold.* *Ans.* Well, but then so far as a payment is absolute, he grants it's not again demandable; though so far as conditionall it may be, if the condition be not performed: and so I clearly implyed to any that could understand. Oh! but it's *onely absolute he says to make sins pardonable, and justice and wrath appeasable* (and what then must appease it actual y, some work or act of man?) *but not actually beneficiall to any to life eternal, but upon repentance and belief.* *Ans.* It's the men that opposed my Doctrine, & whose Doctrine I opposed, that make it absolute for all he died for; whence that usual inference, *if he dyed for all, then All must of necessity be saved*: which my distinction [of sins he found upon us as he undertook for us, & sins against the grace there-through extended to us] shewed to be inconsequent; particularly *Dr Owen says, All is satisfied for, & must be discharged that Christ dyed for.* 2. He preaches miserabl Doctrin for poor infants, who are most concerned in my distinction: for they repent not, nor believ that we can find, at least some more then others: and yet I hope they may be saved. *David's* that dyed before circumcision must perish, and then what became of *David* that must go to it; and so for all infants (at least) unbaptized, this is a sad doctrine for them. All their sin is pardonable and veniall; but beeause they never repented of their sin, and sinfulnesse, they cannot be saved If he says he speaks onely of persons grown, such as have calls to repentance, & yet repent not, I sayd the same too, that they are not actually pardoned and Justified without faith & repentance: *That my discourse was frivolous in diverse of my Sections*] is an easie frivolous Answer of them: with such an *Answer* I might have answered all his booke at once. *That I said nothing to the purpose to his simile of a General pardon granted from a King, but impertinently betake my self to the point of free will in the* 4th. *Section* of my former Chapter, are falshoods; as I durst appeal to the Judgement of any indifferent Reader.

Sect. 6. But he hath another bout with this point in *Chap.* 23. For whereas I proposed to him that of the Church of *England, That the son of God did offer a full perfect and sufficient satisfaction and oblation for the sins of the whole world*; which is as much as I desire or assert. He askes where the Church of England says, *That all the sins proceeding from the first Adam, are of due debt forgiven to the impenitent, without further and particular application of Christ's Death.* which I never yet said. Vnderstand I pray; The Church of England says, *Christ offered up a full perfect and sufficent satisfaction;* and I know it believes & says, *That what Christ offered, God accepted.* Now is that a full and perfect satisfaction, that doth not satisfy without some other thing added? If Christ offered (and God accepted it as) a full and perfect satisfaction for the sins of the whole world, then God is fully & perfectly satisfied for them: & if so, then he cannot hold them under penalty yet for them to satisfy him, but remit the ob-

ligation thereto. Will any man say, a Creditor is fully satisfyed for a debt, for which he holds the debter yet in bands, soas that he will not discharge him, unlesse something more be done to him? or is the Death of Christ applyed particulary to or by us for satisfaction to God (or rather for cure & healing to us) that he should not forgive what he is satisfyed fully for, without that as he implies? and yet it follows not that the inpenitent are pardoned, or have the pardon of all those sins: for though the pardon of them is given into the hand of Christ that satisfied for them: and he gives, tenders, or freely extends it to men; yet if they to whom it's given will not accept it, but refuse it, and still be in their emmity; they deprive themselves of the benefit of what was given them freely, and cannot claime the benefit of it. Thus they that observe lying vanities, are said to forsake their own mercies. *Ion.* 2. 8. They were truly theirs in respect of the gift of God, and yet not accepting them, they go without them, and without actuall repenting thereof lose them for ever. It may be said of them as God sayd of *Israell* in respect of purging them, *Because I purged thee and thou wast not purged, thou shalt not be purged any more &c. Ezek.* 24. 13. So because God pardon'd them, and they were not pardon'd, refused his pardon; therefore they shall not be pardoned any more. A King that forgives his subjects all former rebellions, and seals or proclaimes their pardon to them, truly pardons them on his part; yet if they tread that under foot, and scorn it, they are not pardoned: but that their rejecting of it (which was not any thing included in the generall pardon, because consequentiall to it) brings all their sins again upon them, till they submit and sue out their pardon again: and so as he said above, the pardon may be twofo'd. To this purpose is that *Act.* 13. 38 39. 40. *Pardon is preached or declared to men in Christ's Name*, and yet *ver.* 40 take heed least that come upon you, *Behold ye dispisers, and wonder, and perish!* and so much also is held forth in. *Rom.* 3. 22. 23, 24. and 5. 18.

Sect. 7. To *Rom.* 3. 22, 24. he objects, *If all absolutely that have sinned be justified, why should he restrain it to them that believe.* *Ans.* In respect of their haveing it come upon them, it is restrained to them? because he gives it in & with *Christ*, so as they that receive not him, deprive themselves of it; but in respect of God's giving it, it's not restrained, but is said *ver.* 22. to be unto all: for it's not said there, The righteousnes of God is to and upon all that believe, as if both prepositions belong'd to the same subject: nor is it to all that believe, & upon all that believe; but distinguishing as wel the subjects as the prepositions, its sad *To all*, and *upon all* that beleive The difference lyes as well betweene *All*, and *All* that beleive; as between To, and upon; which shews too, that that in *Rom.* 5. 18. is to be extended also to *All men* as the expression is, it speaking not of it's coming upon, but unto *All men*, εἰς πάντας ἀνθρώπους, and not to all that belong to the second *Adam* onely, as he would glosse it; and why should we put an *if* upon what the Apostle absolutely asserts, as he doth saying, *If all be justified*, then this or that will follow; when the Apostle says expresly, *All have sinned, and come*

1. *Joh.* 5. 11. Rom. 8. 32.

short.

shorts of the glory of God, and are justified freely by his grace. Having told us how to understand it before; viz. in respect of it's coming to All, though not of it's being upon them all; because many through not beleiving have it not. what he gives then as the scope of those verses is of his own fancy, and agrees not with the text, nor with the Doctrine of the Church of England, which asserts a full and perfect satisfaction given to God for the sins of the whole world, & yet believs him not satisfied for impenitent sinners, but that they shal perish. Nor can *Rom.* 5. 17. that says, who shall reign in life, limit what is said after in *v.* 18. about whothe benefit is extended to, that they might receving it reign, as *Chap.* 3. 22. cleares it. And as I shewed him in my former Answer in *Cap.* 13, which he took no notice of, which what a weakness, or worse thing it is, Reader judg; and what a sorry business it is to tax me with *contradiction*, or *sophistical ambiguity*, for saying, *God may take his own liberty, and give more or less as he pleases, & yet deal equally & graciously with all*: as if *I left it doubtful what I mean by* equal, *whether* justly, *or* alike, when the very words (*more or less*) cannot stand with *alike*: and in the beginning of that position not above our lines before those words I expresly say, *God may do unlike with like persons.* who then could think that by *equally* I could mean *alike*?

CHAP. X.

About Election, in the Decree of it. To Chap. 14.

Sect. 1. BEza says, *Tum demum dicimur eligi (nostri respectu) cum Deus suum propositum in nobis exequitur*: That we are said then to be elected, when God executes his purpose of Election in us. This I quoted in my other Book, and he could not but see it; yet he dares to say, tnat his meaning is, that he purposed to chuse us when we should come to be fallen in *Adam*, and not when we come indeed to believe: *Ex ungue Leonem:* Reader, judge of his candor by that; as also by his adding, that *however evident it is I had but the term from* Beza, *the sense from my other Masters, of whom* Socinus *must be the head*, though I profes I am a meer stranger to his works and sayings: What he adds of *Elect being an Adjective or Participle*, concerns me not: but that [the *Election hath obtained*] *signifies the Elect, because opposed to* cæteri, *the rest*; *and that that is sufficient to make void the Doctrine I oppose*, is sooner said then proved: For if Election signifie there the Elect, it rather proves, that the Elect are onely persons *called*, seeing it's said, *they have obtained*: and that's in opposition to his Doctrine, that will have some uncalled ones Elect, who have not yet obtained, 1 *Pet.* 2. 10. Whether ἐν ἁγιασμῷ signifie *in the sanctification*, or to or *into the sanctification of the Spirit*, let any that can, judge: or whether my saying (or rather the Apostles in 2 *Thes.* 2. 13.) *God chose you in the sanctification of the Spirit*, do more make Election and Sanctification one, then the saying, *God chose us in Christ* makes Election and Christ to be all one.

Sect. 2. *He chalenges me to shew out of the very words of the pretended Orthodox, that they lay aside Christ in the doctrine of Election.* *Ans.* That's more then I said.

I sayd but *therein*, that is in Election, in the act of it, and that *I* make good from Mr. *Hac.* himself, they are his words, *Review.* p.82. *that God Almighty did chiefly, and in the first place* [*so far as we may be able to make difference*] chuse his people to salvation: and in the next place, Jesus Christ to *the Office of Mediator* Now then so far as the act of Election was fixt upon his people in the first place, so far Christ was not in the eye or act of Election; and that act is an intire thing, as it respects the end distinct from that in the second place, which respects only the meanes, not to the act, but to bring about the end: As a man that intends a voyage, and makes choice of *France*; though he therein intends in the gross to go to *France* by ship, yet his first thoughts are only for *France:* what ship he will go in may be afterward thought on. So that he hath not yet proved me guilty of one slander; *I* should be loath he should, how many soever he be proved guilty of himself, as they are in good earnest slanders, that *I will not represent their opinion as it is, but must alter and pervert it, and make it quite another thing before I dare meddle:* itwhich how often it is his own practise, thou may judge Reader by what *I* have already discovered in him. Though the intention of the end precedes the meanes, yet we do not make the Elect, or their Election the end of Christs Election, but Christ the ground of their Election: for as God made the woman of the man, and for the man, that man might have the fellowship of her, and shee be a meet help for him; and though the woman was last made, yet shee was not the end of Gods making man, and therefore neither first in Gods thoughts; but the man was the end and ground of Gods making her; shee was first made in the man, and then out of him; so is the mistery of Christ and his Church. or *Elect*, as *Eph.*5.30.31. God made and purposed to make the Church out of Christ, and for Christ, and not Christ out of the Church [though out of man, as man was out of the earth, and to till the earth] nor for the Church, as having the Church for his end, though for the Church in such a sence as the man was also made, and is fitted for the woman, but the Church for him, his service and glory. Nor yet do I make the incarnation and passion of Christ *the end why the Church was*, but the ground why the Church is, and why those that believe in him are accepted of God, and upon which he purposed those persons acceptation. Nor speake I of *Christs having the preheminence in Gods purpose of sending him*, otherwise then that he only was purposed out of all men to be the person and no other; and therefore neither doth it follow, *that the world was to be saved that Christ might come*, but as he was to come that the world might be saved, so God chose that as a reward of his coming to save the world, he shou'd as man be glorious, and glorified with him and that all those that believe in him that came to save the world, should have part in the glory first decreed to him, as the reward of his so doing: But he altogether confounds Gods love to the world with his Electing love, though I told him of it in my Answer, yet he takes no notice of it. Nor do I make Christ the cause of Election, if by cause he meanes the *causa* πρωτη ν, or inward moving cause, but the love of God: it is enough to my purpose that he is *causa* πρωτη [illegible] the outward moving cause.

Sect. 3 I sayd, otherwise Christ should not in all things have the preheminence; or be in all things πρωτευων sirsting it, if not the first and prime Elect.

To

To this he replies, *That that is to be ascribed to him, not as incarnate, but as God coequal with the Father*. Let the text confute that gloſſe. *Col.* 1. 18, he is the head of his body the Church, who is the beginning, the firſt born of the dead, that in all things he might have the preheminence. Sure as the moſt high God he needed not to do or receive any thing that he might be preheminent; but here he is the head of the Church, and the firſt born from the dead was he ſo as God) that in all things he might be πρωτεύων the firſt and preheminent? Sure he is the firſt born from the dead, and head of his Church as incarnate.

Sect. 4. He undertook in his *Reveiw* to prove, That Gods Election of his Church whent before his purpoſe of ſending Chriſt, and for proof he alledged Joh. 3. 16, 1 Joh. 4 9, 10. the firſt evidently mentions Gods loving the world, and I aſked him if the world be the Church, and God Elected the world? He anſwers it here with ſaying nothing to it: and whereas he then added, *that therefore whether it be Gods love and mercy to mankind in the general, or in ſpecial to the Elect: or whether Election be of particular perſons, or believers in general, Gods love doth go before his purpoſe to ſend his Son*. I now further ſay, that thoſe words amounts to this; That whether thoſe texts made for him, or againſt him, he was reſolved to prove nothing to purpoſe by them: for if they ſpeak of Gods love and mercy to mankind in general, they ſpeak not of Electing love, unleſſe gods love to the world was his Electing the world: and if Election be of believers in general, then that's it he fights againſt, and the reſpect to Chriſt muſt be in the ground and foundation of that Election, and ſo he the firſt Elect, and reaſon of their Election: and to prove that Gods love doth go before his purpoſe to ſend his Son, is to prove that which no body denies, nor was ever in queſtion. But he ſay's, I omitted *Joh.* 4. and that ſpeakes *of the Church, not the world*: How proves he that, becauſe it is? as if the Apoſtles and beleivers were not of the world as the Object of Gods ſending Chriſt, or his dying for it or uſed not to couple in themſelves with the world in things common to them? See the contrary: In him we live, and move, &c. and he is not far from any one of us. *Acts* 27. 27, 28. They uſe to ſay, God commands all to believe alledging. 1. *Joh.* 3, 23 and yet there it is but, *This is his commandement, that we believe, &c.* and why may not the *us* be of that extent then here, ſeeing there is nothing ſayd of that *us* but what is ſayd of the world. ver. 14. and. 1. *Joh.* 22. and *Joh.* 3. 16, 17. that Chriſt is the Saviour of, and propitiation for the world. As for what others ſay, it pertaines not to me to defend them, further then I am of their mind: as I am not in thinking, *that Chriſt might be a head and have no body: and as for honouring my own power and natural abilities, and being choſen becauſe I thence believe*, they are often ſhewed to be faſhoods before.

Sect. 5. Their interpreting the foundation of God to mean Election, 2. *Tim.* 2. 19. I ſayd was one of the Elders traditions, and a private interpretation: he ſays it was granted by the *Hague Romanſtrants* too. *Anſ.* If it was ſo, what's that to me, I love not truth for mens, ſake nor call I them the maſters of my faith, and therefore I do not *Iurare in verba*: where *I* conceive any ſwarve from the truth, *I* do not *I*udge my ſelf bound to follow them. *I* grant, that *a private interpretation is a mans own interpretation*. And ſo is this theirs

that

that ſo interpret, for its not found in any other Scripture that Election is ſo called, but Jeſus Chriſt as layd in the Apoſtles doctrine is. 1. Cor. 3. 11. and the Apoſtle ſays there, other foundation can no man lay, he quotes Matt. 24. Rom. 9. 11. and Rom. 11. but no ſuch ſaying is there, as that Election is the foundation, but the firſt ſpeakes of the fedulity and artifice of deceivers, that they will deceive if poſſible the Elect: which ſhews not the impoſſibility neither of their deceiving any of them (for without all queſtion they may be deceived, at leaſt for a time) no more then the like phraſe in *Act.* 20. 16. *Rom.* 12. 18. ſignifies an impoſſibility of the things there mentioned. *Rom* 11. ſays, that the purpoſe of God according to Election might ſtand, it ſays not, Election is God's foundation: and in. *Rom.* 11. he ſayd before, Election ſignifies the Elect: *I* hope he wil nor ſay, the Elect are the foundation.

Sect. 6. That the Apoſtles ſcope is this: *Though ſome eminent profeſſors be fallen away &c. Let not this ſhake your confidence that are true believers: becauſe your ſafety and preſervation is layd upon a firme foundation, even Gods eternal purpoſe, which makes the difference between you and them,* is his bare fancy: for that might rather both render the Apoſtle ſearleſſe of their being ſhaken, ſeeing no danger of falling, and them careleſſe of his admonitions to depart from iniquity, and cleanſe themſelves from defilements: nor is there any ſpeech of Gods eternal purpoſe, or difference between them and others, theſe are all figments of his own and other mens braines: his ſcope is, though ſuch perſons have ſo ſwerved, yet think you never the worſe of Gods doctrine concerning Chriſt layd by the *Apoſtles* as his foundation (as men are apt to queſtion the truth it ſelf when they ſee eminent profeſſors of it let it go) for it's a ſure foundation, and ſtands, and hath this ſeale, that God knows thoſe that be his (or its) he approves them, and warnes them (even by the fall of ſuch as thoſe) to depart from iniquity, to look more narrowly to their wayes, leaſt God for the abuſe of his doctrine, give them up to fall too: both his knowing thoſe that are the foundations, and his giving up thoſe that worke iniquity to fall from it, and thereby warning others to depart from iniquity, ſeal or teſtify to the excellency and truth of it, and ſo there is good roome for the nevertheleſſe too, to ſay that *nevertheleſſe*, exempts ſome from falling, is a meer conceit: nor doth. 2 *The.* 2. 10 13. confirme his gloſſe, view my Anſwer. chap. 28. p. 136. to which Mr. *Hac.* gives the go-by, at leaſt to any purpoſe. That the knowing that the Goſpel is the ſure foundation, and that thoſe that beleive and obey it are knowne of God &c. ſhou'd give no ſatiſfaction to a doubtful Soul, is a ſtrange conception, ſure it leads to cleave to it, and ſeek and expect owning and bleſſing in ſo doing: but carnal minds would be certified that they ſhall be ſaved whether they keep Gods way or no, or take heed ſo to do: but *Gods* word gives no ſuch aſſurance.

Sect. 7. He tels me of a paſſage in my Eſſays, that it was an infinite mercy of God to chuſe and ſave one man, the man Jeſus Chriſt: which I tearm he *ſays implies a loſt eſtate.* *Anſ.* Not alwayes, Chriſt was ſaved in what he ſeased. *Heb.* 5 7. ſalvation may be as well from loſs that it come not, as out of it when come upon one. *Heb.* 7 25. and as for mercy, It was infinite mercy to mankind to catch hold of the ſeed of *Abraham*, and take it into unity with the Word,

word, and not letall men ſink and periſh as did the fallen Angels whom he took not hold on: for it was for the good of all men, and that was the thing my Eſſays told him, and it was infinite mercy to men to ſave the man Jeſus Chriſt or upbold him in his ſufferings, as *Iſa.*42.1. and yet I ſay not *that he came to ſave himſelf and others*: for that which came was the Divine being that came forth from the Father, and that needed no ſaving, but in its coming into the nature of man in the ſeed of *David*, he ſaved it, firſt by his marvailous conception in which by the operation of the holy Ghoſt he was ſaved from the ſtreame or flux of original ſin, as he rightly ſays; for what is it to be preſerved from it but to be ſaved from it? and then he was ſaved in death too from being ſwallowed up of it into victory, neither of which could have been the portion of that humanity or of any part of the ſeed of *Adam*, *Abraham* or *David* of it ſelf, otherwiſe then by the power of God ſo preſerving and ſaving it: ſo that what I ſaid *neither contradicts any Article of faith, nor implies ſin in Chriſt*, or any of thoſe things he would faine ſcare the Reader with, but ſays the ſame in effect with what he ſays of them himſelf: Chriſt as man could not have had glory but by being ſaved through his ſufferings.

*Sect.*8. He ſays its plainly my Doctrine that no other perſon is choſen but Chriſt. *Anſ.* That's a plaine falſhood: for I ſay that all the perſons that be in Chriſt, are choſen in Chriſt alſo; but no perſon I ſay as out of Chriſt, or in his owne perſonal conſideration ſimply without reſpect to Chriſt: ſo that what he ſays to vindicate his former ſaying, all in general, but none in particular, is all in vaine: *Peter* and *Paul* and *John* were choſen in particular as in Chriſt.

Nor is it true *that the latter part of my Anſwer about Election is concerning the Goſpel, and not at all concerning Election.* For *I* ſaid not God choſe ſuch a Doctrine or propoſion, but that God choſe in Chriſt all the ſeed of the travaile of his ſoule to holineſſe and bleſſing with him, which ſpeakes of Election (for is not choiſe Election? and of men choſen, for ſuch is the ſeed that Chriſt ſhall ſee, and to ſuch it ordaines life and all meanes to life: but its likely he looks after an Election that the Goſpel ſays nothing of, but ſuch a one I had nothing to do with: the truth is, *any Argument though never ſo ſlender, an Anſwer though never ſoſlightly, and any evaſion albeit moſt frivolous, ſerves the turne well enough with him, ſo he can ſet it on with great accuſations or ſwelling language.*

Chap. XI.

Of actuall and perſonall Election.

To Chap 15.&16.

His exceptions about actual Election are next nothing. 1. *He queſtions Why I do not interpret* 2 *Theſ.*2.13. *choſen from the beginning by Eph.* 1.4. *choſen in Chriſt from before the foundation of the world?*

Anſ. 1. Becauſe I find it not there from the beginning, much leſſe before the beginning of the world, as in the other: and the word *beginning* hath other ſignifications, when without that addition. 1 *John* 2.24.

2. Becauſe its there ἐν ἁγιασμῷ, in the Sanctification of the Spirit,

and so its not in the other: and the Sanctification of the spirit and beleife of the truth was not from the beginning of the world upon any present beleivers. 3. because the Apostle *Peter* hath the like phrase. 1. *Pet.* 1.2. which evidently speakes of an Election in time, because its according to foreknowledge as the rule of it. *Yet I implied not that the Apostle intended to free from danger of defection those that beleived at the first hearing*: for I shewed in chap. 28. that he also cautions them against what might indanger them. But I think he implies that those who are so earely prevailed with by his call as to yeild up themselves so readily to part with all things for him (as I conceive is included in this Electing grace) are in lesse danger then those that hæsitate and stay long in the place of breaking forth of children as, *Hos.* 13.13. the early seekers find him readily, as *Prov.* 8.17. 2. *He faults me for not distinguishing internal vocation from external. Ans.* 1. If it was a fault, it was his to speake so rawly, and nor to say that which I called Election, is internal vocation, I answered to his termes. Yet 2. *I like not that distinction, because it implies that some that are outwardly called of God, are not inwardly too*, as if God sent his Gospel without any spiritual presence accompanying it, contrary to. *Gen.* 6.3. *Pro.* 9 3.4. *Matt* 28.20. 3. He tels me *who interpretts Psal.* 4.3. *to mean of chusing David to be King. Ans.* If that interprtation have any such argument in it to draw the sons of men from following vanity and leasings *ver.* 2. to tell them that God had chosen him King, as to tell them either that God hath chosen Christ, and set him apart for himselfe as one by whom they might find certain blessing, or that God setts apart for himselfe the godly man indefinitely, *I* am mistaken: if any think otherwise, *quisque abundet sensu suo, I* do not hinder him, but *I* cannot Joyne with him. He says 4. *It fared well with Judas and the Pharasees that they were members of the visible Church, and that they were blessed in such a manner as all the members of the visible church were blessed. Ans. If* blessed, then they had faith given them sure to cause them to approach to God as there follows; for without faith no approaching to him: and yet before he would not heare of this that they should have faith given them: and then he had no reason as *I* told him before to quarrel with me for putting so much in *choise meanes of salvation*, seeing they make blessed: but the best way to answer that now and reconcile it with this was by a silent nothing. Reader, see if slight answers and frivolous evasions (as he says falsly of me in his Epistle) serve not his turne.

Sect. 2. About personal Election, omitting all the most material cogent demonstrations of the truth of what *I* sayd against his exceptions, he pickes out only 2 or 3 peices for which cause *I* might have put it amongst those instances given in chap. 1. *I* said Christ; certainly neither *Adam* standing, nor *Adam* fallen nor any mans personal consideration, yea were the choise as in any of those considerations, it would not be in Christ, because as such they are nor in Christ: the word (as) determining the object to that specifick consideration, if we add another consideration in which the choise was, it destroys the other from being the formal consideration of it, as he that gives another a cup of cold water as a discipe, doth not give it him simply as a thirsty man: this

See. 1 *Thes.* 1.5.6.7. 8.9

this he changes into another frame and then aſkes, *May not a cup of cold water be given to a Chriſtian both becauſe he is thirſty and wants releif, and becauſe he is Chriſts diſciple and claimes releif, at the very ſame time that he is conſidered as a Chriſtian, he is alſo conſidered as thirſty. Anſ.* Right, but if at the ſame time he be conſidered as both, then is not he conſidered only as a thirſty man or ſimply upon that account without the other releived, and ſo that alone is not the formal reaſon of his releife, which was enough to my purpoſe, which was not wholly to exclude a perſonal conſideration, but to exclude that from being the formal and proper reaſon of the choiſe: the added conſideration of Chriſt Jeſus lifts them out of thoſe other conſiderations as nakedly and ſimply conſidered: for the conſideration of a man fallen in *Adam*, as releived by Chriſts interpoſing, and much more as conſidered alſo in Chriſt that interpoſed, is another thing from the conſideration of him as meerly fallen, though as conſidered ſimply in the fall, God pitty'd man and provided or ordained him a helper, yet as ſo conſidered ſimply, he choſe him not to be holy and blameleſſe before God, but as in Chriſt and with reſpect to him: but he changes againe choſen in Chriſt, into ordained to obtaine life eternal by Chriſt our Redeemer, when as in Chriſt and by Chriſt are two diſtinct phraſes and diſtinctly mentioned.

Calv. Inſt. lib. 3. cap. 24. Sect. 5. quos Deus ſibi filios aſſumpſit non in ipſis eos dicitur elegiſſe: ſed in Chriſto ſuo, quia non niſi in eo amare illos poterat, nec regni ſui hæreditate honorare, niſi ejus conſortes ante factos.

Sect. 3. He hath another catch (and but a catch) at *Sect.* 4. for to his demand, Had Chriſt forgiveneſſe firſt, and we in him and to Redemption: *I* ſhewed he had them in him firſt for us, and then we have them in having him: now he tels me, *that to have forgiveneſſe is all one as to be forgiven, and* quarrels with me for not anſwering to his meaning, when as he did not tell me what it was before now. Yea, by his changing thoſe words *In him*, into *through him*, *by means of him*, and *with reſpect to him*, he gave faire ground to conceive (as *I* did indeed conceive him to meane) that in that ſence *I* mentioned we had not Redemption and forgiveneſſe in him, which made me ſhew that miſtake. To his expreſſion as now he hath it, *I* ſay, there is diſſimilitude in the caſes of Election and forgiveneſſe, becauſe Chriſt had no ſin of his own to be forgiven him, as he had a perſon to be choſen. Yet as our ſins were his by imputation, ſo he was juſtified and acquitted from them, and redeemed out of the troubles and puniſhments he ſuſtained for them, & that ſo for us, as that thereinwe had radically and fundamentally forgiveneſſe and Redemption: had not he been raiſed, we had been yet in our ſins: no forgiveneſſe of them, but by his righteouſneſſe, the free gift is to all men to juſtification of life. 1 *Cor.* 15. 17. *Rom.* 5. 18. ſo that in a ſenſe ſuitable to his undertakings he might be ſaid to have them forgiven him, that is, he was dead to and diſcharged of them. *Rom.* 6. 7. 10.

Sect. 4. *That in ſaying he choſe us in Chriſt, I take the word Chriſt collectively, as it ſignifies a myſticall body*: is another great miſtake: for who can think I meane the body is choſen in the body? no, *I* meane rather the body was choſen in the head, the woman exalted in the man, the fruit in the root, as *I*ſrael in their Fathers, as others expreſſe it, *tanquam in radice*, or *tanquam in capite*. And

as such, he is personally considered, and not collectively.

Sect. 5. To this he addes another bit, *viz.* To this, that if *Election of the Church* do in reason or nature precede the choise of a Mediator, then we cannot be chosen in Christ, because chosen before the consideration of him. *He addresses himself to the lay-man, telling him that when a man intends to build an house, he then thinks of the end, and then of fitting Work-men, and providing Materials, and so of a voyage into* France, *to go on Shipboard*, &c: which is spoken to in effect in the former *Chapter*. I adde, Who will say such a voyage was chosen in the Ship, when it was resolved on before it was determined what Ship to go in? or, that a man purposed to build his house in his work-mens hiring, when he first purposed to build it; and then in order to it, chose what work-men he pleased? If he can clear himself no better from his contradiction, an intelligent lay-man will call him bungler.

Sect. 6. He hath another snatch at it, and then farewell; *viz.* that whereas in detecting his abuse of my *Essays*, as if I had said the names written in heaven are qualities, I told him from *Prov.* 16. 21. that prudence is the quality, and prudent the name there given to the wise in heart: He tells me, *Prudent is a quality in the concrete, and so they are both qualities, but neither any mans name. Answ.* It is the name of the wise in heart; for it's that by which *Solomon* says *they shall be called*; and that by which men use to be called, is some name in Scripture language. I hope it may be Mr. *Hac.* name; if he be wise in heart, God will call him by it, whatever men call him; so Gods Name is the Lord, merciful, long-suffering, *&c* Mr. *Hac.* will say they are concrete qualities, and no names; though God say they are his Name. Again, concrete qualities are more then qualities: they take in some subject of inhesion too, and include both; except an accident can be without a subject, and so they are not meer qualities; qualities inherent in us, such qualities Mr. *Hac.* expresly spake of before, so that his distinction comes too late here; for prudent is not an inherent quality, but denotes the subject of inhesion also; unless there is a prudent that is nothing, or no substantial being. I am sorry Mr. *Hac* is such a stranger to Gods open book, that * *He knows of none that hath adjectives and qualified persons* (for so he should have spoken) *writ in it as the heirs of life.* God grant, neither he, nor I, may find our names written in *Prov.* 21. 24. or in *Psal.* 50. 16, 17, 18. but rather in *Mat* 5. 3, to 13. and then we are well enough. He says, he discerns nothing further in that *Chapter* needed noting: I hope the diligent Reader finds something in it, and that his notes he hath given amount to nothing.

* *All those intituled to blessing in* Mat. 5. *are expressed by adjectives, or words that may be resolved into adjectives.*

CHAP.

CHAP. XII.

The langnage of God's workes. Rahab and Cornelius. false conceptions of God.

To Chap. 20. 21. 22.

Sect. 1. I shall need to give but briefe touches to what follows; we have seen enough of him already. I said the workes of God preach mercy to sinners as well as that God is just to punnish sin; and the contents of the Gospel, as well as this of the Law. He askes. 1 *What's all that to pardon and Redemtion.* *Ans.* Mercy toward sinners is the Ground of their hope for pardon, which is Redemption. *Psal.* 130. 4. 6. 7. *Col.* 1. 14. 2, *Where it may appear in all the Scripture that God ever intended to give notice of man's Redemption by the worker of creation and providice?* *Anf.* in *Rom.* 2. 4. so far as I intended and mentioned that, that is so far as *Adams* sinning is preacht in mens dying: and if he can shew me were God intended to give notice by them of his publication of the law upon mount *Sion* or the curse threatned to the transgressors of it, which curse he says they present to the quickest sight (*Reveiw* p. 102.) then I will shew him the other. *Rom.* 2. 4. *He would evade by saying it was spoken to the Jews, or the Geniles that had the Gospel*: whereas the Apostle speakes indefinitely to any man, Thinkest thou this O man, or despised thou the riches of his goodness, not knowing that they lead the to repentance? And Interpreters take it as spoken to heathens too, *That see the Apostle is brightning the face of Moses to the middle of the Chapter*: He that will may see he brightens the face of Christ as much or more. The goodness of God, and his forbearnce, is not the law or face of *Moses*: and the promises of life and glory are as clearly laid down, as the threats of vengeance to their respective subjects, *ver.* 7, 8, 9, 10, 11. and what follows is of the law natural, and those that had not, as well as those that had, the law of *Moses*.

Bez. *in locum*, & Erasm. *iis in locis ad quæ nulla dum-manavit Evangelicæ prædicationis auditio persistit,* τῆς γνωσεως *revelatio, quæ* τὴν ἀνοχὴν καὶ τὴν μακροθυμιαν καὶ τὴν χρηστότητα τοῦ θεοῦ *omnibus conspiciendam exhibet.* *Amyr. specim. part.* 3. p. 130.

Sect. 2. He starts a new question, *Whither every inducement to Repentance among Heathens and Infidels, includes in it a promise of mercy and pardon?* He is for the negative: and why? beeause then *the Gospel should be in the law contained, and the promise of forgiveness in a duty of obedience.* Ah! well argued? Was the question whither Repentance includes the promise of pardon, or what induces to it? It is repentance that is the duty of obedience; I trow not at all that induces to it. The promise it self inducts to Repentance, *Act.* 2. 38 Is that a duty of obedience, or is it law? Besides, the law as opposed to the Gospel, induces not to Repentance, but curses those that break it but once, as we shewed before. The truth is, what induces to Repentance, * gives hope of pardon upon Re-

* *Non potest* τὸ χρηστὸν τοῦ θεοῦ *ad pœnitentiam invitare quin simul spem veniæ ostendat.* *Amyrald. specim. par.* 3. p. 133.

pentance

pentance, becauſe there is mercy and goodneſs evidenced in it, as *Rom.* 2. 4, 5, though we cannot ſay it amounts to a certain promiſe, that that gives no hope of pardon, as the law of works, ſtrictly conſidered, gives no ground for Repentance.

Sect. 3. He charges me with teaching two great errors. 1. *That all worſhip done to any god, is done to the true God* 2. *That all kindneſs that God ſheweth to ſinners, is the manifeſtation of his Goſpel. Anſw.* Sure the man thinks his tongue is his own, he may ſpeak what he pleaſes: what I ſaid, or implyed, was this: 1. That the works of God bear witneſs to the true God, and to his goodneſs. 2. That the Heathens apprehend a god from what they preached, and that he is good, though they miſſed of the knowledge of who is this God. 3. That the mercy the works of God preach in God, is what is towards man throngh Chriſt, and pertains to the Goſpel, as included in its contents: but I nowhere call, or think it the manifeſtation of the Goſpel. He confeſſes the Ravens cry to God, the true God; and why then may not the cry of the Heathen aime at him ignorantly, though by falſe principles they think of others? and ſo are truly chargable with not calling upon Gods Name: becauſe him they do reject, as named to them, and take others in his room: *Tertullian* tells us, that the ſouls of Heathens bare witneſs to the true God, and to many of his truths, when it ſpake as it were *de ſuâ*; though they denied and blaſphemed him, according to what they drank in by education: They worſhipped Devils, and not God in their ſet worſhips, and called not on his Name; and yet ſometimes in their very Idol-temples, upon ſuddain commotions of mind, *Deum Judicem implorabant*, they would call upon God to be judge. Whence *Tertullian* breaks out thus. *O! Teſtimonium veritatis*, &c. Oh! witneſs of the truth, that being even amongſt the Devils themſelves, yet becomes a witneſs for the Chriſtians! And *Bernard* makes good this propoſition, that they that know not Chriſt, yet are ſufficiently moved, *or admonished by the natural law, and by the good things of body and ſoul that they partake of, that they alſo ought to love God even for the ſake of God. Demonſtrare ſatagimus eos quoque qui Chriſtum neſciunt, ſatis per legem naturalem, ex perceptis bonis corporis animæque moveri* (or *moneri*) *quatenus Deum propter Deum, & ipſi diligere debeant. lib. de diligendo Deo.* May not many people amongſt us be truly charged with not calling on Gods Name, and yet in their diſtreſſes cry out to God? and therefore no ground for the Rhetorical, Scornful *Proſopopaja*, that he puts into the mouths of the *Lyſtrians*, when *Paul* preached to turn them from their Idols.

Novum teſtimonium advoco, omni litteraturâ notius, ſed te ſimplicem, & rudem, & impolitum advoco, qualem habent qui te ſolum habent: imperitiâ tuâ mihi opus eſt, quia aliquantulæ peritiæ tuæ nemo credit; Deus bonus eſt, Deus benefacit; tua vox eſt, &c. *Tertull. de teſtim. anim. proinde in excuſabilis eſt omnis etiam infidelis ſi non diligit Dominum Deum ſuum toto corde, totâ animâ, totâ virtute, clamat nempe intus ei innata: & non ignota ratione juſtitia, quia ex toto ſe illum diligere debeat, cui ſe totum debere non ignorat.* Bern. ibid.

Sect.

Sect. 4. He askes, where I find Gods kindnes to sinners called Gospel? and I ask, where he finds his judgements upon them called law? yet I find his kindnes in the contents of the Gospel, and that was it I said. It's no fruit of *Adam's* sin, nor content of the law of works, and therefore of the Gospel surely; and I think none but Mr. *Hac.* nor he neither, if not upon a design, would question it. Yea, *Col.* 1. 23. *verbatim*, tells us, *The Gospel is preached in every creature*, ἐν πάσῃ κτίσει, and that agrees with *Psal.* 145. 9, 10. *That the tender mercies of God are upon all his works*, namely his mercies to men, (yea, upon the Devils, though not in, or from them; in that he restrains their malice, and wickedness against us) and all his works do praise him. But to quarrel with me, and call for some distinct knowledge of Christ from the creatures, when I expresly said they do not speak of him distinctly: what is it but to be groundlesly contentious? See how a man blinded with prejudice and passion loses his reason; for he says, *Act.* 14. 16. *He suffered all Nations to walk in their own ways*: nevertheless he did them good, *&c.* overthrows the false doctrine throughout this *Chapter*, (that is to say, his own, to speak truly and properly; but see his reason. *He suffered them to perish, notwithstanding his ordinary goodness; therefore his temporal blessings were not able to reclaim them, nor were intended for their conversion.* How many faults in this reason? 1. That it puts that into the conclusion that denies nothing asserted, and therefore needs not be proved, *viz.* that Gods temporal blessings were not able (that is, by themselves) to reclaim them. 2. But for the other part, against the intent of them: Reader, thou mayst be at thy choise, whither to believe the Apostle, that says, *The goodness of God leads thee, O man, to Repentance:* ---- or Mr. *Hac.* that says, it was not intended for thy conversion, that is, for thy repentance. 3. By parity of reason, he suffered many of the *Jews* to perish, notwithstanding the Prophets, and Christ that were amongst them; therefore they were not able to reclaim them, nor were intended for their conversion. 4. What's become of the import of the word *nevertheless*, that he speak of in *Chap.* 14. doth not that shew an exemption here, as much as there? surely the one as much as the other: It signifies clearly, that though he let them take their own courses (as he did the *Jews* in *Psal.* 81. 11.) yet he was not wanting to them by his goodness, to invite them to seek him, and walk in his ways.

Psal. 81. 11, 12, 13.

See *Calvin. Institut. lib.* 1. *cap.* 10.

Sect. 5. In the rest of his discourse, I shall not interrupt his talk. To what purpose his discourse is *about grace, and whither it may be universal*, I know not; except to confute himself: for by his own confession, a King may in forgiving all his subjects do an universal act of grace: But then, when he talks of *Semper lenitas, and passing by all offences against his Crown during his whole reign, that it would not be grace, but injustice.* Dost thou know what that meaneth, or how to make sense of it? for doth any imagine, that God (though *semper lenis* doth during his whole reign, pass by all offences against him, and not punish any? they that do so, let them bear the charge

of

of being confuted by this his *Harangue*, and believe there is no such universal grace as they plead for after that fashion.

Sect. 6. About *Rahab* and *Cornelius*, he mistakes my *Qu.* and *Anſ.* as if the import of them was, that faith is wrought by means of Gods works only; which though I think may be, and hope is through the help of Gods Spirit, from what arguments are brought in *Job*, altogether from the works of God, both as evidences that they had faith, and as motives to induce to it: as *Job* 5, 8, 9, 10, 11. And from the Apostles saying, *If the Gentiles by nature* [that is, without verbal, or written instruction from the published Doctrine] *do the things contained in the law*, [of which I am sure faith in God is one] yet my question was not about that, but about Gods accepting faith in those that have not the distinct knowledge of Christ, and to that my instances were pertinent. He says, *There were many Proselytes not circumcised, who had the knowledge of the true God, and walked in obedience to him.* But consider it again, they could not be the persons there spoken of, because they did not by nature, and without the law, the things contained in the law; but what of the law they did, they did by the law. Now from that and *Chap.* 3. 21, 22. I gather the variety of means: for the nature by which some are supposed to do the things in the law, is distinct from the law, and the Prophets; and they again distinct from the Gospel, as preached by the Apostles: Is not there then variety?

Sect. 7. In his quarrel about false conceptions of God, he tells me: 1. *It was not for making* cruelty *a false conception of him, but for opposing it to all-mercy. Answ.* Such an opposition I must make to it, as is also a false conception; else, I had put a true conception for a false one: and is not cruelty such a one? let any one judge. I think all-justice, which he now suggests (before it was just severity) had been much more liable to exception: for I think he is all-just, and all-justice; nothing unjust, or of injustice in him; righteous in all his works. 2. Yet I did not oppose cruelty to all-mercy, but all-mercy to cruelty; for I had write cruelty first, and then thought what to oppose to it, and not *è contra*. I told him, I charged it on no party determinately, but spake of it in the general Theory only. He replies, that *I say its a word that borders upon their principles, and that he was guilty of the charge, because he past it not untoucht, and so that I know his thoughts better then my own. Answ.* What I said in my Answer, was after, and distinct from what I said and thought in composing my Catechisme, and therefore my thoughes then do not prove that I had the same so many years before: and I might well now suspect him guilty, because grieved at it. We suspect a gall there where we cause winching when we rub: I charged it neither on Papists nor Protestants, though I think some of both are guilty of conceiving God like an old man; and therefore its false to say, *That I did not charge it on them, but on the Protestants.* In my answer indeed, I charged it upon both; and he says afterwards, that *I charge it in my Answer on the Papists doubtless*, and so more then on the Protestants: *ex ore tuo*: for how then am I *partial to the Papists rather then the Protestants*? as you imply: out of the same fountain bitter, and sweet; say, and unsay; fye, fye. And how did I imply that

Bellarmine

Bellarmine thought that God is like an Old Man, by saying the Papists are guilty of it? May not the Papists be guilty of it, and yet not *Bellarmine*? knows he not that indefinite propositions are not universal necessarily, except *in re necessariâ*? And it is no necessary thing, that every Papist be of the mind of the Papists in very thing; no more, then its true that every *Scotchman* was guilty of selling the late King, because it is true to say the *Scotch-men* did it. But he says, *he alledged* Bellarmines *words, speaking of picturing only, but not of any likeness. Answ.* Then he alledged them to no purpose, and prevaricated by his own confession: for he alledged them to prove that *the Papists own the thinking God like an Old Man.* And how doth *Bellarmines* saying prove it, if it said nothing of any likeness? His words were, *that* Bellarmine *held it lawful for his part, to picture God in forma Hominis Senis.* He speaks this of picturing only, but not of any likeness: Is not *forma* likeness? See your Dictionary, *forma*, a favour, shape, beauty, the figure, likeness or manner of a thing: Yet he says, *He did not Mentiri de Bellarmino; because, if he thought he might be pictured like an Old Man, then he thought him like an Old Man.* I denied that consequence before, and so I do yet: A man may think it lawful to picture God in some likeness in which he appeared, and yet judge that there is nothing to which he is like. But if he said, *Bellarmine* owned that false conception, and yet said nothing in what he alledged for proof of any likeness, did he not *De eo mentiri*? And what shall I say, to see him now plead that *God is like an Old Man, because of some eminent perfections in him*, that are brokenly in an old man? how did it pass for a false conception before, and now its a true one? how was it the Papists before, and now it is Mr. *Hacons* too? may we not as well say, a man is like an asse or a woodcock, because there is something in those creatures which is eminent in a man? and yet who would not take it for an incivility and injury, that any conceive and affirm him like one of them? God himself says, *Isa.* 48. 18. *To whom will ye liken God, or what likeness will ye compare with him?* Mr. *Hac.* says, one may lawfully think him *like an Old Man, in those things in which an Old Man excells another Man*: what those things be I abhor to mention. See then Reader, that I was neither run on ground in what I said, nor was in any danger *Mentiendi pro Bellarmino*, because I said but that I think he speaks falsly of *Bellarmine*: and it was true I thought so, whither he speak falsly of him or no.

CHAP. XIII.

Of falling from grace; the secret and revealed will of God, and the conclusion. — *To Chap.* 27, 28, 29, 30.

Sect. 1. IF any man upon comparing us as to *Chap.* 27. can find any thing in his exceptions worth taking notice of, let him enjoy his conception, though its not proof *That a prisoner may come forth if he will, that being besotted with his prison-life, says he will not come forth*; yet if that prisoner have the door opened for him, and is told by the party that put him there, that he may come forth if he please; yea, that he is ready upon his acce-

ptance of it to help him forth: we may say that prisoner may come out if he will, whither he will come out, or no. And that's the case between God and Men; God says to us, *If we will we may take the water of life freely: In an accepted time will he hear, in the day of salvation he will succour,* Rev. 22. 17. 2 Cor. 6. 1, 2.

Sect. 2. About falling from grace: He excepts against my saying, that a fained and unsound faith makes men hypocrites; and says, *Such a faith is a better then none, because an historical faith may be a true faith in its kind, hath a true being, and is of good use and benefit.* *Answ.* But is an historical faith, and a fained and unsound faith all one? His expression I spake to, was an unsound and fained faith, not an historical faith: an historical faith, if it be the faith of a true history, as the history of the Scripture is, is a sound faith and not fained, if it be indeed a belief of it: but a faining to believe the history, when one doth not, is neither a true faith in its being, as to the act of it, nor of any good use or benefit to him that hath it, but is hypocrisie. And though *he say an hypocrite is not so bad as a vitious, and openly profane ungodly person*; yet others say, that counterfit holiness is double wickedness. And Saint *Bernard* says, *Semper minus malitia palam nocuit*, that open wickedness doth always less hurt: and that they are *dupliciter damnandi*, to be doubly condemned, both for their secret iniquity, and for their open forgery. Yea, *Homer* the Heathen Poet could say, such are to be hated like the gates of hell: where the Scripture also gives them a severest portion, *Mat.* 24. 51. *Quod tegitur, majus creditur esse malum.* Martial.

Simulata sanctitas duplex est iniquitas. Bonitatis verba imitari, major est malitia. Pub.

Sect. 3. To what I said of the *Galathians* falling from grace, he says, 1. Grace signifies the doctrine of grace. *Answ.* So I said too, and how then doth he confute me? but I trow, that revolting from the Covenant of grace implies that they embraced it: if but fainedly, then they ran not well, nor were the Sons of God: He addes, 1. *That the defection of a Church from sound Doctrine to errour, is no good argument to prove the revolt of a particular believer from the habit of saving faith: nor of any one individual person from sound doctrine: for an erroneous generation might rise up.* *Answ.* But the revolting of persons that ran well, and were Sons of God, and had the Spirit of God, and were known of God, so as that Christ shall profit them nothing, doth. And that was their case, *Gal.* 3. 2, 26. & 4. 5, 6, 7, 9. & 5. 2, 7. Doth God konw, that is, approve any that are not true believers? will he now enlarge the soul of the foundation, beyond what he says the foundation is, *id est*, Election, 2 *Tim.* 2. 19? And yet, even such *Paul* says he was afraid of, *Gal.* 4. 11. And who can believe, that that Church was wholly another generation, from that people whom he writes such things of, that they had done and received? surely, all those Churches that he there planted, were not in so few as 10. or 12. years at most dead, and other generations sprung up. 2. He says, *It doth not appear* that

Dr. Lightfoot *makes the Apostles travail to* Galatia, Anno Christi 51. *and the Epistle to be sent* Anno 59. *but eight years between.*

that those Galathians, *who once stood in grace, did ever fall from it; they did but halt, and stumble.* Anſ. 1. *They were ſo bewitched, as not to obey the truth*, Chap. 3. 1. *They turned again to beggarly rudiments*, Chap. 4. 9. *The Apoſtle was afraid of them*, ver. 11. *Yea*, he ſays, *ſo many of them, as were juſtified* (that is, ſought to be juſtified) *by the law, were fallen from grace*, Chap. 5. 4. whom wilt thou believe? 2. Suppoſe they did not finally fall, but that they might upon this Epiſtle be recovered again; yet the Apoſtles fearing them, implies he knew poſſibility, and danger of it: Will any wiſe man fear, leaſt ſome impoſſibility ſhould happen to any body? But he ſays, *Exhortations to a mixt ſociety, or congregation, muſt be ſo delivered, as to fit one ſort of believers, as well as another.* *Anſw.* To imply all of them, even the beſt, as well as the worſt may fall: But how proves he that any of them were formerly bad? The Apoſtle ſays not ſo, and who then can ſay ſo? He ſays, *They were all the Sons of God by faith in Jeſus Chriſt*: and he wrote not after the fleſh, but by the Spirit of God: and if he ſay, they were all the Sons of God, who ſhall ſay ſome of them were not ſo? ſo that in quoting that Chap. 3. 26. he confutes himſelf; and then bids me remember, what I ſee he overthrows in ſtead of making good.

Sect. 4. How he gives the go-by to all that was of main conſideration in that *Chapter*, and what ſlight anſwers, and ſorry evaſions ſerve his turn for what he takes notice of, any man may ſee: as that if faith (that of the temporaries) had no root, it had no truth; when as I told him, that that which was to have root, was the ſeed ſown, *viz.* the Word: And ſo he implies, that the truth of the Word of God depends upon mens receit of it. And ſo to the Parable of the *Virgins, he makes the Oyle in the Lampe, and the Oyle in the Veſſel two kinds of Oyles; in the one profeſſion, in the other inward faith*: when it is neither the one, nor the other, but the Word of God. The Lamp was the profeſſion, I trow, in both, not the oyle: nor went the Oyle out, but the Lamp, or flame, for want of Oyle to ſupply: as when the Word is not abiding in the heart, the profeſſion will be gone in a time of temptation, which the night ſignifies, at leaſt the light and ardor thereof. As for his new added inſtance of *Judas*, we ſaid enough to him before: that any that are Elect, (that is, that are in Chriſt, for out of him the Elect, I know none Elect) ſhould be worſhippers of the beaſt, or ſons of perdition, I know none that affirm it: and therefore I ſhall not trouble my ſelf with any conſideration thereabout.

De ſide temporaria videatur. Bernard. Epiſt. 42.

Sect. 5. Concerning the will of God, he hath diverſe miſcarriages in that *Chapter*. 1. *That when we were ſpeaking about the will of God, I betook my ſelf to the free-will of man.* That's a ſlander, as I appeal to any that will read what I ſaid. 2. *That I ſaid little to that diſtinction of ſecret and revealed will.* And yet the Reader may ſee, that I ſpake ſo much to it, that he durſt not meddle with it, it diſcovered his ſimilitude to be ſo pitifully naught. Now here he would teach it me better, by the example of *Pharaoh, whom God commanded to let Iſrael go, and yet he hardened his heart, that he might not let them go*: But I pray Reader, obſerve theſe two things thereto. 1. That it was

God's revealed and secret will, that *Pharaoh* should let them go; for he did make him let them go at last. 2. Which is mainly to be minded, Mr. *Hac.* denied that by Gods willing all to be saved, is meant a will of precept, but that it signified Gods intention: and to salve what was objectible against that, he proposed a distinction of will, as signifying *intention* into secret and revealed, the one contrary to the other. Now here in this example, God's commanding *Pharaoh* to let *Israel* go, is his preceptive will; and so here is no revealed will of intention, and secret will of intemion, as he should have proved: but a slipping the collar, *à genere ad genus*, a telling us that God bids us do sometimes, what he intents not to cause us to do, at least voluntarily: or may for our former evils intend to leave us to our selves, or our own hardness in: yea, or give us up to Satan, to suffer him to hinder us from doing; which also is a judicial act of his for acts of grace abused. But he should have proved that while God graciously reveals his will, mind, and intention (for so he would have will to signifie there) to save all men, he hath at the same time an intent and mind, secretly not to save some of them. As that God, when he declared he would bring Israel out of *Egypt* into *Canaan*, yet did secretly intend to destroy many of them in the Wilderness: but his example serves him for nothing, but to confute his own sayings in his former book, and to confirm mine. His distinction that now he hath in p. 240. agrees with what I allowed *Chap.* 29. p. 142. of conditional, and absolute, viz. of a will of approbation, and a compleating, and absolutely effecting will, which I dislike not.

Sect. 6. He will not have *Isa.* 45. 22. to be in both parts of it, a will of command, but *be ye saved*, must be a promise: and takes a deal of pains to shew how diversly the Imperative Mood is used, and that it doth not always signifie a command: (as if I had urged its being the Imperative Mood, whereas I find not, that I did so much as mention Imperative Mood.) Telling me very disdainfully, (which becomes not a Minister of the Gospel) *It had been better becoming one of my lay men, that can read no Latine, then my self*; (thus Christ, and his Apostles, were as lay-men to the Jewish Elders, and taunted by them as wanting learning, *Joh.* 7. 15, 48, 49. *Act.* 4. 13.) *they might in the Latine else find, salvi eritis*, or *ut servemini*. *Ans.* 1. I find it in the Latine of *Junius* and *Tremellius*, *Respicite ad me, & servemini*; neither *& salvi eritis*, nor *ut servemini*: What will Mr. *Hac.* falsify the Latine too, because the lay-man can read none? fye, fye, neighbour. 2. In the Hebrew it is, וְהִוָּשְׁעוּ כֹּל, both of them alike Imperative; and if the one for all, that be not a command, why must the other be? why not ye shall look to mee, and be saved? that would better suit their principles. 3. Why may it not be a command there? as well as it is in *Act.* 2. 40. σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, *Save your selves, or be you saved from this untoward generation.* And 4. Why must I not recede from our Interpreters that know languages in other places? and must I recede from them here, where they exactly agree with the Hebrew: and read it, *Look unto me, and be ye saved*; not, *and ye shall be saved*?

Sect. 7.

Sect. 7. What he ſpeaks about Rites and Ceremonies, as they are eccentrick to our argument; to I ſhall not trouble my ſelf, or my Reader about them: But why the Reader ſhould judge of all my book, by that paſſage, [*that I cannot but think ſome prejudice againſt my perſon, I know not wherefore, I being ſo meer a ſtranger to him, hath clouded his reaſon*] I cannot conceive. He may judge, if he pleaſe, both by his former book and this, and by what I have diſcovered in them, whither his reaſon be clouded or no. Nor concerns it me, what a friend of his, and mine, I know not who, ſaid to him: Only, I marvel he would Print ſuch a paſſage as ſignifies, that he was troubled at what I anſwered? as if it was to ſome prejudice, and loſſe of his reputation, or the like: that his friend ſhould ſay, *who bid him begin?* which, though he ſays it's conſonant to my ſenſe, is nothing akin to it. For mine is not, why he begun? but rather, why ſo uncharitably, and hotly, and drives on yet ſo highly? and as for his anſwer to that, I ſhall let it alone. I ſhould have been glad, that he ſays, *His affection towards me continueth very fair*; had he not after that profeſſion, cloſed up all with ſo uncharitable a concluſion, as to charge me *with miſleading men: and telling me, I may miſlead them ſtill, till God be pleaſed to ſhew them better.* I ſhall not retaliate with him therein; but, though I could heartily have wiht, that his book had been freer from aſperities, and ſcornful expreſſions, and falſe charges; and fuller of candor, and reaſon, yet I ſhall forgive him. I bleſs God, and my Father, as for all my exerciſes, temptations, ſickneſſes, ſorrows, oppoſition; ſo for Mr. *Hacon*, and his oppoſings. And Lord, let not that which thou haſt made good to me, be reckoned, or imputed as a ſin to him, though done againſt me, to deprive him of any temporal favour, or ſpiritual bleſſing: But that both he, and I, may ſo imbrace the truth, and walk therein; that however we differ, and digladiate here with our Pens, we may meet together hereafter, in the joyful and glorious Kingdome of our Lord Jeſus; where ſhall neither be envy, nor contention.

CHAP. XIV.

A brief Declaration of the grace of God to Mankind, and a ſerious Invitation to men to conſider, and embrace it.

Sect. 1. READer, that thou mayſt not ſpend all thy labour in viewing our conteſts only; I ſhall ſhut up all with a more uſeful ſubject: minding thee of Gods grace to Mankind, and intreating thee, diligently to conſider, and embrace it, for thine own everlaſting benefit. But who is ſufficient for ſuch an undertaking? who can ſet forth all his praiſes? they are beyond conception, much more, beyond my expreſſion, worthy everlaſting admiration. *Lord, what is Man, that thou takeſt knowledge of him? and the Son of Man, that thou makeſt ſuch account of him?* Dear Lord, help me to ſpeak ſomething of it, as may be to thy praiſe; and to my own, and other mens profit, and ſalvation.

Sect 2. Great was Gods goodneſs to man in the Creation, for therein he preferred man above all other creatures, and though he made him of the

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dust, yet he poured out his love and bounty on him; for he made all things for his use and service, and him in his own Image and Likeness, capable of knowing and conversing with him, and was not willing any thing should be wanting good for him: But whereas he expected from man love, thankfulness and obedience, as was but meet for so great bounty and goodness, and to that purpose gave him a commandment, and therein an advantage to testifie them, and by ordering a temptation, gave him opportunity to shew his obedience more eminently, and more worthy commendation; upon a small tryal he fell from him, and for a trifle sold his favour, and incurred his threatned indignation, deprived himself of his image and glory, made himself a Vassal to sin and Satan, and exposed himself to remediless destruction.

Sect. 3. But oh the wonderful love and mercy of God to man in his redemption! for when nothing was able, no not all the Angels, to relieve us, the greatness of our sin and judgement being aggravated not onely by the greatness of our God offended, but also by the greatness of his goodness, and the great disparity between it and that for which we sold it: He so loved the world of fallen mankind, that he with-held not his onely begotten Son from us, the Lord of Men and Angels, and Heir of all things, but appointed him to be the Saviour of us, who in due time taking hold of the seed of *Abraham*, according to God's free choice became a man, that he might ransome man from death and hell, and bring him to happiness: to which purpose he also delivered him up for our offences; and he in obedience to him, laid down his life a ransome for us, even for all men, and by the Grace of God tasted death for every man, and rose again, 1 *Tim.* 2. 6 *Heb.* 2. 9. by his death satisfying Divine Justice, abolishing death, and breaking the head of the old Serpent, by defeating his plot, who thought for ever to have destroyed us; so that an issue from death, a discharge from the sin for which we stood condemned, was given us in him in his resurrection from death, of which it was not possible he should be holden. Love of Christ that passeth knowledge! thus to value, thus to do for, thus to dye for so poor an earth-worm, so vile a Caitif as fallen man!

Sect. 4. Yet this is not all, this did not yet satisfie the heart of God, so great and immense his love to us. Heaven must be opened for us, and to us too: We must have a way thither, and a friend there too, that there might be free intercourse between God and us: We must have a mighty Saviour for the future, and from what is in us, and yet abides upon us, as well as a Redeemer from what was past; therefore this poor man raised out of the dust, must sit upon the Throne of glory, and become the second man, a quickening spirit, the second root and conveyor of good to men; the first having lost all the good he received to convey to us, and now conveying nothing with his nature but the evils of sin and death thereto cleaving. He is ascended, and is on high on the right hand of God, Angels and Principalities being made subject to him, and he made universal Lord over all things, far above what ever the first *Adam* was advanced to: For as the Word was made flesh and dwelt amongst us, and dyed for us in the flesh in all humility; so the man is now taken up unto God, and filled with the words of eternal glory;

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the glory which he had as God, with God from before the beginning of the world, and which he laid down as a price of our Redemption, he hath received again of God in the man, and for men, that so he might be our salvation; all with God for us, and all from God to, and with us, the compleat Saviour, the Christ or annointed one, because annointed fully and immeasurably with the Holy Ghost and Power; *the Saviour of all men, and especially of those that believe*; the great High-Priest, who by his entring into Heaven with his own blood, in the vertues of it, and presenting himself there for us, as the Lamb that was slain to take away our sins, hath purged the Heavenly things from what was there against us, and opened Heaven for us, and is the attonement, reconciliation, or propitiation there for us, yea for the sins of the whole world, 1 *John* 2.2. the Mediator of God and man, who hath power and virtue through the preciousness of his obedience, sufferings and sacrifice, transcending in worth and vertue all the demerit of our sin in *Adam*, and in our selves, to forgive our daily failings, sins and trespasses, and to cleanse us from them, by his Mediation for us; our liberty to Heaven, and a way for blessings upon us from Heaven is kept open for us, even for transgressors, during the day of his grace and patience towards any sinners; yea, he is our way to Heaven, and to his Father in Heaven; the Ladder that reacheth from Earth to Heaven, and affords us intercourse with God and Heaven, the Angels of God ascending and descending upon him the Son of Man; yea all the delight of God is in him, for he is hi Elect and chosen one, in whom his soul takes pleasure, so as he hath filled him with all his fulness, put his Almighty, Eternal, holy spirit upon him, that as he once dyed for us in the weakness of the flesh, to make attonement for our sins by his blood; so he might live for ever for us in the power of God, to work all in us, do all for us, be all to us, and perfect what concerns our utmost happiness in our obeying him; and so he is the great Prophet to us, Lord and King over us: so speaking to the dead in sins, as to cause or enable them to hear, that hearing they might live, and so speaking to them that do hear and listen to him, that he makes them live spiritually, and living and receiving the abundance of his grace, to reign in life, *John* 5.25. *Isaiah* 55. ver. 3. *Rom.* 5 17.

He is our ἱλασμὸς 1 *John* 2.2.

Compare Gen. 28.12. *with John* 1.52.

Isaiah 42. 1.

Sect. 5. In him God hath made us a feast of fat things, for all people, of fat things full of Marrow, of Wine upon the Lees, of Wine off the Lees well refined, *Isa.* 25.6. We have nothing in, and of our selves, that is good, but are poor, beggarly, blind, deaf, dead, without light, motion or power to move God-ward, have no wisdom, righteousness, holiness or freedom, nothing to live on, nor power to fetch in God's provision, the whole first *Adam* is lost, and all that's in and from him, is become corrupt and loathsome in us, in our flesh dwells no good thing; yea what evil dwells not in us! But oh wonderful love! Oh glorious Grace! In him God hath given us all things;

he is living bread and living water, that comes to us while dead, and prevents us with life, gives life to the world, that a man may eat and drink of him, and so live for ever, *Iohn* 6. 50. God hath given us (even us men generally) eternal life; and this life is in his Son; so as that he that hath the Son, hath life, and he that hath not the Son, hath not life, though there given him: In him is given us spirit and life too, to enlighten us, impower and quicken us, that we might receive him, open our eyes, unstop our ears, unloose our tongues, work all our works in us, and perfect all that concerns us: Yea in him God gives us wisdom, righteousness, holiness, redemption, all things; so that receiving him, they all with him become ours. In a word, all things are ready for us, forgiveness, blessing, life, spirit, kingdom, yea God himself; and he is most willing and desirous that we should enjoy them. We want nothing good for us: but we yea, any man that will, and will indeed seek it in and of him, during the day of his Grace, may have it in and with him. Grace here, and glory hereafter; the promises of this life, and that which is to come: For every one that asketh, receiveth: and every one that seeketh, findeth: and to him that knocketh, God will open.

Matth. 22. 4.

Sect. 6. Further yet, behold his willingness to impart all this to us by his calls and invitations, and that too with much long-suffering and patience to embrace it, Wisdom having prepared her Feast, and furnisht her Table, sends forth her Maidens, and she cries aloud her self in the streets without, and in the City and coming in of the Gates: Yea, Vnderstanding lifts up her voice that all might hear it: *To you O men, I call, and my voice is to the sons of men: whoso is simple, let him turn in hither, and to him that wants* (לב *heart*) *understanding, affection, courage,* she saith, *Come eat of my Bread, and drink of the Wine that I have mingled:* As implying, that's the way to have them: The life in Christ is the light of men, and that light shines in darkness, lighting every man that comes into the world, though the darkness doth not receive or comprehend it: *The Heavens declare the glory of God, and the Firmament shews his handy-work: Day to day teacheth knowledge, and night to night uttereth speech: That God is good to all, and his tender mercies are upon all his works, so as all his works do praise him* (not us) all mercies come through Christ to us, and all come and invite us to God in him; they allure to their Fountain: towards the Ocean that they run from, is their return: All chastisements beat off from the creatures toward the hand that orders them; they have a voice in them pressing us to seek refuge and shelter from the evil of them: The goodness, bounty and forbearance of God are leading sinners to repentance, *Rom.* 2 4,5. And his corrections are to keep mens souls from going to the pit, and that they might be enlightened with the light of the living, *Iob* 33. 29. All his works praise him, and his saints, his servants, his chosen ones that have tasted his goodness, felt his sweetness, beheld his glory, they bless him, declare his praises, and invite us more expresly and plainly

See Prov. 9. 2,3,4,5. & 1. 20,21,22,23. & 8. 1,2,3,4,5,6.

Psal. 19. 1,2,3. & 145. 9. 10.

Micah 6. 9.

plainly to taſte, and prove how good the Lord is: they are the interpreters of Gods work and providences, and of their more abſtruſe and ſecret language to them that perceive it not: the ſtewards of his myſteries, the proclaimers of his excellent loving kindneſs: the myſteries of his kingdome have been, and are ſhewed to them, and divulged by them: and they with one mouth ſpeak good of God to men, and call them to him: yea, the Spirit with, and through theſe means. And ſo Chriſt, by his Spirit, ſtands without patiently, knocking at the doors of mens hearts, with an intention, that if any hear his voice, and open to him, (as the hearing it, is the way to be made willing, and able to open) he will come in unto him, and ſup with him, *Rev.* 3. 20. *And the Spirit, and the Bride ſay, Come: and let him that heareth ſay, Come: and let him that is athirſt, come: and whoſoever will, let him take of the waters of life freely*, Rev. 22. 17.

Sect. 7. Liſten then, Oh ye Iſlands! hearken ye inhabitants of the earth, high, and low: rich, and poor: one, and another. Hearken ye that dwell in your hearts and affections upon the creatures, and neglect the great Creator, and your Redeemer, the Lord of Hoſts is his Name. You that worſhip the beaſt, and his image: that adore the world, its pomp, its power, its greatneſs: that are dazelled with its ſplendor, and in love with its pleaſure: that put off God with formalities, and worſhip him after your own inventions: but reject the power of godlineſs, and are not acquainted with his Spirit, and ſpiritual preſence. Yea, hearken you Kings, and Counſellors, and Courtiers; yea Nobles and Gallants; Scholars, and Souldiers; yea, and all Mankind. Incline your ear, and hear; come to wiſdome, and her inſtructions: hear, and your ſouls ſhall live; hear, and mind what God hath done for you; how he loves you, what he gives you in Chriſt, and how ready he is to impart it to you: Oh! did ye know his gift, (and that you may know, if you ſeek to know it) ye would ask, and he would give you what would fully ſatisfie you, & make you happy. What he gives, is ſo good, ſo great, ſo laſting and durable, ſuch a pearl of price, and hath ſuch ſubſtance, and worth in it; that it's worthy your caſting away your huskes and trifles, your idols, and abominations for it. He gave you the world in the firſt *Adam*, and therein a pleaſant Paradiſe, but he loſt it; he gives you now heaven in, and with Chriſt: yea, himſelf, and all his fulneſs. Oh! take heed that ye loſe not that; ſee what ye want that may do you good, and come hither for it: wait upon him at his doors, and watch at the poſts of his gates, and ye ſhall have it: for every one that asketh, receiveth: and every one that ſeeketh, findeth: and to him that knocketh it ſhall be opened. It is not a vain thing to ſeek the Lord, ſo ye ſeek him in the belief of his truth, and in his Spirit, and ways, and not after your own ſelf-choſen inventions. Your Crowns, and Kingdomes, your Swords, and Scepters: your Titles, and Honours: your Sciences, and Studies: your Lands, and Houſes: your Gold, and Silver: your Buildings, and Ornaments: your Perfumes, and Pleaſures; yea all things ye can deſire, and dote on, are not to be compared to what wiſdome invites you to,

Prov. 3. 14, 15. & 8. 10, 11.

and will certainly give you, if you heartily embrace her. Oh that ye knew the gift of God, the Spirit, and power of God, the sweetness, and satisfaction of Christ Jesus! then would you not so dote on, and idolize your empty forms, and worship your images, the works of your own hands: you would not so court the world, and covet its places and preferments, and be mad on its pleasures, and be proud of your science, and lose your souls for such sorry trifles. *Seek the Lord while he may be found, and call upon him while he is nigh at hand: Let the wicked forsake his ways, and the unrighteous man his vain thoughts, and turn to the Lord for he is gracious, and to our God, for he will multiply to pardon,* and fill your souls with unspeakable consolations. Oh! *taste and see that the Lord is gracious, blessed is the man that makes him his confidence*: you have tasted the world, and the more you taste it, the more it will deceive you: and at last you will find it nothing but emptiness and vexation of spirit. Oh! taste and see how good the Lord is: all that have tasted his goodness, at last praise him perpetually: whereas all that have tasted the world, at last discommend it. Why will ye lay out your money for that that is not bread? and your labour for that which will not satisfie? hearken diligently, and eat ye that which is good, and let your souls delight themselves in fatness. Have you found Christ, and God, and his Spirit, and the consolations thereof? have ye intercourse with heaven? know ye the things that are freely given you of God? if not, oh! seek them while you have time and space: say not you cannot, make not excuses: for *while it is to day, you may hear his voice, if you harden not your hearts*: while it is an accepted time, a day of salvation, God is nigh at hand to help thee, and enable thee to, and assist thee in thy seeking of him, and will be found of thee. Oh! do not by observing lying vanities forsake thine own mercies: Ye that are prophane, what will it advantage you to satisfie your lusts here a while, and afterwards lye down in eternal torments? Sell not your liberty to heaven and happiness, for a Mess of Pottage: the pleasures of sin are but for a season, and very muddy: and how grievous will the remembrance of them be to you, when death and judgment come upon you? you that covet after, and scrape for the world, hunt after riches and honours, or rejoyce in the multitude of your enjoyments, what will the world profit you, had you it all, when God shall take away your lost souls? you may have better pleasures, and better riches, in and with Christ: durable riches, and righteousness: fulness of joy, and satisfaction: yea, and a certain provision, and dispensation of what is good for you here too, if you embrace Christ. For seeing God gives us Christ, and with him all things: he that receives him, and walks in him in the fear of God, is said to want nothing good for him. You that hunt for knowledge, trifle not out your time in impertinent studies that fill but your heads with notions, and your hearts with pride and vain-swellings. Instead of turning over many Volumnes, seek to know Christ, and him crucified, and spiritual acquaintance with God through him, and rest not without it: the knowledge of him will do you good, when all

Isa. 55. 6, 7.

Psal. 34. 8.

Psal. 22. 3, 26.

Jon. 2. 8.

Rom. 8. 32.

Psal. 34. 9.

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the multitudes of arts and sciences, that do but busie you about many things, while the one thing needful is not know and minded, will stand you in no stead. You that glory (if any such there be) in your power, and high places, and sometimes decree unrighteous decrees, and write grievous things which ye have prescribed, to turn aside the needy from judgement, and to take away the right from the poor people of God: Judgement is towards you, because ye are a snare in *Mizpeh*, and a net spread upon Mount *Tabor*: and revolting from God are profound to make slaughters, though God hath been a rebuker of you all. What will ye do in the day of visitation, and in the desolation that comes from far? To whom will ye flye for help, and where will ye leave your glory? Oh! let go all your pride, and seek to know the Lord, that ye may be numbred with his members, whom now ye hate. Yea, ye professors, that look for the streams, and neglect the fountain: that would have particular graces, and frames to live on, and be signs of your good condition, while the root, and life of all ye neglect, and know not; Come ye hither to wisdoms provision, behold the gift God, even Christ himself, the fountain of all streams and graces, who being known and enjoyed, ye cannot miss them: believe the testimony of God concerning him, and receive him as freely given of God to the world, that you may live upon himself, his sacrifice, and all his fulness; so shall ye rightly have those frames and graces which do flow from him, and which you cannot have a right, nor live by without him: He is to the right believer all things himself; their light, strength, wisdom, righteousness, life, bread, drink, every thing: He is all for them in Heaven, and all to and in them by faith in him. Do thou also cease seeking particular frames out of, and besides him, and seek and embrace him the spring of them all, and thou shalt not want them. In a word, All people, believe ye the goodness of God, receive his Grace with thankfulness, and receive it not in vain; put it not from you, neither seek it carelesly when God brings it near to you: when God sayes, Open thy mouth wide, and I will fill it, be not thou like *Israel* that would not hear his voice, that would none of God, that would have had their Enemies subdued, and been fed with the finest of the Wheat, but would none of him that would have done those things, yea all things for them; the Kingdom of Heaven is opened for, & brought nigh to you, reject it not; lay hold on Eternal life while ye may have it; delayes are dangerous; thou hast no certainty of this life, thou canst lay no fast hold of it though thou wouldst never so fain, but at God's pleasure thou must part with it, and what will become of thee then, if while thou hast lived, thou hast neglected God? for after death comes the judgement, wherein Christ that dyed for thee, and hath called and wooed thee to himself, will come in terror and great glory, to judge thee and render to every man according to his works. Presume not on thy life; for what is thy life but a bubble? and who can tell how short it may be? or if thou shouldest live long, how hard thy heart may be, dreaming of yet a little longer, and a little longer time, till destruction suddenly fall upon thee? while it is a day of grace, thou mayest enter the strait gate, though never so strait,

Isa. 10. 1, 2, 3.

Hos. 5. 1, 2.

Psal. 81. 11.

ſtrait, if thou ſtriveſt diligently, becauſe God will put forth his hand and help thee: But if thou loitereſt, God may ſhut the door upon thee, and then thou ſhalt do then (what thou ſaiſt thou canſt not do now, but indeed it is thy will not) cry and call to him, but there will be no hearing, no admiſſion for thee: May not the time paſt ſuffice thee to have ſlighted Chriſt, and preferr'd thy luſts and idols before him? Hath not he been long and often calling to thee, knocking at the door of thy heart, drawing thee by mercies and benefits, moving thee by corrections and chaſtiſements, making thy heart often ſmite thee? Haſt thou not been often convinced of the vanity of thy courſes, and thy heart told thee all is not right with thee? Haſt thou not often been ready to promiſe and purpoſe, and reſolve to ſeek him, and yet thou haſt hardened thy heart again againſt him, and yet continueſt in thy iniquity, and reſteſt ſhort of him and his ſalvation and ſatisfaction? How long wilt thou ſleep, O ſluggard! When wilt thou awake out of thy ſleep? When, when wilt thon open to, and entertain thy Saviour, in letting in his grace and power into thee? when, oh when will it once be? Yeild but up thy ſelf to him, and follow in his drawings after him, he will yet pardon all that's paſt, and work all his good works in thee, ſanctifie and ſave thee; ſtand not out till there be no remedy. All is ready for thee, come to the Wedding: conſider what is ſet before thee, and ſaid unto thee, and the Lord add his bleſſing, *Amen.*

Pſalm 27. 1, 2.

THe Lord is both my health and light,
Shall man make me diſmaid?
Since God doth give me ſtrength & might,
Why ſhould I be afraid?
While that my foes with all their ſtrength
begin with me to brawle,
And think to eat me up at length,
themſelves have caught the fall.

Pſalm 116. 7.

And now my ſoul, ſith thou art ſafe,
return unto thy reſt:
For lo, I ſay to, the Lord to thee
his bounty hath expreſt.

---Totum laudabile tunc eſt
Cum bonus eſt FINIS.

An Advertiſement.

SInce this Book was not onely finiſhed to the laſt word of it, but alſo was ſent up to the Preſſe, yea after I had received five ſheets of it in Print, (and might, had the Printer been diligent, have received it all divers weeks ſooner) I received intelligence of the ſad and ſudden death of Mr. Hacon *my Antagoniſt by a fall from his horſe: Which I give notice of to prevent any uncharitable conſtructions of the cloſe of my Book in the Meeter added, as if I had done it as inſulting over the dead: It was ſo written and concluded when I firſt ſent it up: and had not my Book been begun, and well towards the finiſhing before I heard of his death, I had not at all printed it, but had ſuffered our conteſts to be buryed with him. My Book was finiſht and ſent up about the middle of* May, *or little after, and his death happened about the middle of* September. *The Judgments of the Lord are to be adored, as being unſearchable, and his ways paſt finding out: but the perſons judged not to be by us raſhly cenſured: Both he, and I, and all muſt appear before the Tribunal Seat of Chriſt, to be judged righteouſly by him: Our writings in the mean while* (Reader) *are left to thy peruſal and judgement thereupon; Read and judge as thou findeſt cauſe concerning them.*